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Order Number 9225974

**The Bible Instructor: A manual for the training of lay Bible
Instructors**

Dunbar, Colin Alfred, D.Min.

Andrews University, 1992

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Andrews University
Seventh-day Adventist Theological Seminary

THE BIBLE INSTRUCTOR: A MANUAL FOR THE
TRAINING OF LAY BIBLE INSTRUCTORS

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Colin Alfred Dunbar
May 1992

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THE BIBLE INSTRUCTOR: A MANUAL FOR THE
TRAINING OF LAY BIBLE INSTRUCTORS

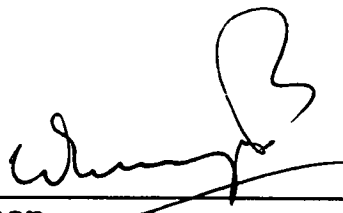
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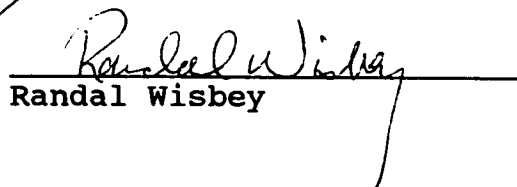
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ABSTRACT

**THE BIBLE INSTRUCTOR: A MANUAL FOR THE
TRAINING OF LAY BIBLE INSTRUCTORS**

by

Colin Alfred Dunbar

Adviser: Douglas R. Kilcher

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: THE BIBLE INSTRUCTOR: A MANUAL FOR THE TRAINING
OF LAY BIBLE INSTRUCTORS

Name of researcher: Colin Alfred Dunbar

Name and degree of faculty adviser: Douglas R. Kilcher, D.Min.

Date completed: May 1992

Problem

The Seventh-day Adventist Church in the North American Division spends a considerable amount of money in an attempt to attract and assimilate new members. This is done primarily through public evangelism and the developing of tools for the use of its members in evangelism. The non-Caucasian sector, with its limited financial means and academic levels of attainment, finds itself in a precarious situation. This study was undertaken to develop a cost effective tool that would minimize these limitations and help the church in its goal of evangelization.

Method

Individuals were chosen based on their non-exposure to spiritual gifts theology. A three-hour seminar on spiritual gifts was conducted on January 4 and 5, 1991 at the Niles Philadelphia SDA Church and dealt with: (1) historical and theological perspectives, (2) spiritual gifts survey, and (3) the formulation of a Bible Instructor's class on the basis of the Spiritual Gifts Clusters. A Bible Instructor's Manual was compiled which dealt with pertinent areas of Bible instructorship. From this manual the class was taught. As with all instruments, this program needed to be evaluated in order to reflect the relevance of this method of choosing Bible Instructors and the tool's reliability to aid in training lay Bible Instructors.

Terminal consideration was given to lessons gleaned as a result of the project along with suggestions for improvement.

Results

The study and implementation of this manual will reveal the following:

1. A significant portion of lay persons can be guided and trained in Bible instructorship with a possible higher degree of success in soul-winning.

2. An individual's understanding of spiritual gifts may increase awareness of his or her particular area of ministry.

3. Those individuals that possess at least two of the dominant gifts as in Evangelism, Teaching, and Exhortation, and at least two of the subordinate gifts as in Knowledge, Helps, Encouragement, and Leadership in a gift mix/cluster may be more successful and experience greater longevity as Bible Instructors.

Conclusion

Identifying potential volunteers through their spiritual gifts and on-the-job-training will show that this is a viable, God-ordained means of equipping lay Bible Instructors.

Because of the comprehensiveness of the Bible Instructor's Course, in particular, and the varied academic standing of each trainee, it will prove more beneficial to depart from the recommended one-and-a-half-hour class session. This variation can be in the form of having three five-hour sessions with extra time made available for more interaction and growth on a given day. Furthermore, one can modify the method of testing to suit each particular class and either require a Bible study manuscript or observe the trainee giving a Bible study.

The local pastor and those responsible for the training and motivation of the laity would observe a greater vibrancy and cooperativeness among those exposed to the concept of spiritual gifts.

This method and tool would be economically efficient. The normal high expense and time required by

the usual methods of selection and training encouraged by evangelists and administrators would be discarded. At the same time, expertise, productivity, and efficiency would not be compromised.

To my loving mother and supportive father who saw
what I could be even before I was, and the many men and
women who would be used by God as Bible Instructors

TABLE OF CONTENTS

LIST OF TABLES	viii
ACKNOWLEDGMENTS	ix
CHAPTER	
I. INTRODUCTION	1
Purpose of the Project	1
Justification of the Project	1
Description of the Project	3
Limitations of the Project	4
Definition of Terms	5
II. A REVIEW OF THE CURRENT STATE OF LAY BIBLE INSTRUCTORSHIP IN THE NORTH AMERICAN DIVISION	7
Personnel	7
Cost-factors	10
Preparation	13
Support	15
Prospects	17
Challenges	19
Summary	25
III. THEOLOGICAL IMPLICATIONS OF A SPECIALIZED EVANGELISM: REVIEW OF CURRENT LITERATURE ON TEACHING EVANGELISM AND SPIRITUAL GIFTS	27
Review of Literature on Evangelism	27
Biblical Perspectives	29
Theological Motifs	30
Personal Evangelism:	
Primary Reasons	31
Rev 14:6-12	33
Matt 28:19-20	36
Early New Testament Church	38
The Place of Spiritual Gifts in Personal Evangelism	41
Review of Literature on Spiritual Gifts	41
Biblical Perspectives	42

Discovery of Spiritual Gifts . . .	45
How God's Will Is Revealed	46
The Nature of Revelation	47
The Method or Medium of Revelation	48
Summary	50
IV. A REVIEW OF BIBLE INSTRUCTOR PROGRAMS DESIGNED AND TRIED BY OTHERS	51
North American Division Evangelism Institute	51
Intended Clientele	51
Course Content	52
Finances	53
Evaluation	53
Atlantic Union College	55
Intended Clientele	55
Course Content	55
Finances	57
Evaluation	58
Oregon Conference	59
Intended Clientele	59
Course Content	60
Finances	62
Evaluation	63
Northeastern Conference	65
Intended Clientele	65
Course Content	66
Finances	67
Evaluation	68
South Atlantic Conference	69
Intended Clientele	69
Course Content	70
Finances	71
Evaluation	71
Summary	72
V. THE IMPLEMENTATION OF A SUGGESTED DESIGN AND MANUAL FOR IDENTIFYING AND EQUIPPING LAY BIBLE INSTRUCTORS THROUGH SPIRITUAL ENGIFTEDNESS	74
A Review of Methods of Adult Learning	74
Connectionism	77
Conceptualization/Integration	78
Identifying and Equipping Lay Bible Instructors Through Spiritual Gifts	82
Criteria for Individuals to Be Selected	82
Aim of Session 1	84
Lesson Plan Outline	84
Aim of Session 2	85

Lesson Plan Outline	85
Aim of Session 3	85
Lesson Plan Outline	85
Aim of Session 4	88
Lesson Plan Outline	88
Aim of Session 5	89
Lesson Plan Outline	89
Aim of Session 6	89
Lesson Plan Outline	89
Implementation of a Bible	
Instructor's Manual for the	
Instructing of the Laity	92
Aim of Session 1	92
Lesson Plan Outline	92
Aim of Session 2	95
Lesson Plan Outline	95
Aim of Session 3	96
Lesson Plan Outline	96
Aim of Session 4	97
Lesson Plan Outline	98
Aim of Session 5	100
Lesson Plan Outline	100
Aim of Session 6	101
Lesson Plan Outline	101
Aim of Session 7	106
Lesson Plan Outline	106
Aim of Session 8	111
Lesson Plan Outline	111
Aim of Session 9	118
Lesson Plan Outline	118
Summary	122
 VI. RESULTS FROM IMPLEMENTING THE	
SUGGESTED DESIGN FOR TRAINING BIBLE	
INSTRUCTORS AND RECOMMENDATIONS FOR	
FURTHER STUDY	124
Personal	124
The Student's Response to the	
Spiritual Gifts Seminar	126
Evaluation Form A	127
The Student's Response to the	
Bible Instructor's Course . .	128
Evaluation Form B	131
Immediate Impact on the Local Churches	135
Berean SDA Church	135
Niles Philadelphia SDA Church .	137
Calvin Center SDA Church	138
Conclusions and Recommendations	
for Further Study	140
Summary	143
 APPENDICES	147

A. Related Class/Course/Subject/Session Content for Programs	148
B. Spiritual Gifts Seminar Materials and Manual	154
C. Bible Instructor's Course Materials and Manual	214
D. Two Sample Bible Studies	351
E. Evaluation of Instructor and Teaching Materials	374
BIBLIOGRAPHY	399
VITA	416

LIST OF TABLES

1. Statistical Analysis	11
2. Number of Baptisms and Professions of Faith for Active Ordained Ministers by Unions.	19
3. Bible Correspondence Schools	22
4. Average Size of Churches	25
5. Special Spiritual Endowments	44
6. Suggested Course Sequence First Year . . .	56
7. Course Sequence Second Year	57
8. Education Testing Service Survey	79

ACKNOWLEDGMENTS

This project is a testimony to a faithful visionary God to Whom be all the praise.

Of filial compulsion I wish to thank my wife, Mable, for her consistent help and encouragement, and my three children, Elrene, Elizabeth, and Colin II, for their understanding, love, and willing help in the preliminary typing and many other aspects pursuant to my doctorate.

This project would not have been realized if it were not for the wisdom, patience, and direction of my adviser, Dr. Douglas Kilcher, and the encouragement of Dr. Norman Miles and Dr. Randal Wisbey. Their constant prayers, insightful suggestions, and constructive criticism were of inestimable value.

Lodging in my heart is thanks to Elders Alvin R. Goulbourne, former president of Bermuda Mission, for getting me started; Earl Parchment, former Personal Ministries director of the Bermuda Mission; Luther Palmer, former president of the Lake Region Conference; and Mrs. Whillimae Dunkley, who was used by God at crucial points during my doctoral studies to encourage and sustain me; and Joyce Campbell, and other secretarial

aids, whose support and expertise have helped me to reach
this milestone in my academic endeavors.

CHAPTER 1

INTRODUCTION

Purpose of the Project

The purpose of the project was:

1. To review the current literature on the subject of spiritual gifts, evangelism and instruction in giving Bible studies
2. To reflect on the theological implications of teaching people about God
3. To aid in the selection of gifted members with the intention of preparing them as Bible Instructors
4. To train the above individuals in the major areas of Bible instructorship
5. To develop and test a Bible Instructor's Manual

Justification of the Project

Between the years of 1978 and 1988, I served in various levels of the church from the local church to the union conference. I considered the funds spent on evangelism, the new programs begun, and the placement of resources. It was apparent that public evangelism enjoyed an increasing priority status. Personal

evangelism, with the cognate area of the enlistment and training of lay persons, received less attention and financial support. Because this trend has not changed, it was obvious that an economical, personal evangelism training tool would be useful.

My own experience in most areas of public and personal evangelism in various regional conferences suggests that there is a need for Bible Instructors who could be prepared in a relatively short period of time.

The need is further justified by the fact that there are significantly fewer resources that equip individuals to minister with the Word of God in Bible instructorship outside the Caucasian context.

The Seventh-day Adventist theological view of spiritual gifts calls for the equipping of the laity to work in accordance with the distribution of gifts by the Holy Spirit.

From 1982-1988, the Personal Ministries Director of the Bermuda Conference in conjunction with the administrative officers solicited my help in a training program for laymen. During that time, the Atlantic Union and Lake Region Conferences demonstrated an interest in conducting workshops in the area of Bible instructorship and the latter organization has employed me with the understanding that I would utilize my expertise in this area.

This project's practical relevance may be seen in:

1. Long-term financial savings to a conference
2. A heightened degree of church membership involvement and satisfaction in personal evangelism
3. A potentially larger group of individuals accepting Christ as their personal Savior and subsequently joining the Seventh-day Adventist Church
4. A greater evangelistic consciousness within the local church where the Bible Instructor is working on an ongoing basis
5. Ultimately aiding the church to more effectively fulfilling its mission of evangelizing the world.

Description of the Project

Current literature was reviewed on the subject of spiritual gifts and personal evangelism in the context of instruction in the giving of Bible studies.

The theological implications of teaching people about God was reviewed, such as how God has spoken in the past and how His revealed will is communicated.

The spiritual gifts of members were identified by the Modified Houts Questionnaire with the intention of directing those who have giftedness in the areas of teaching and evangelism to prepare as Bible instructors.

A Bible Instructor's manual was written that gave

the proposed student (1) a historical and theological foundation for the practice of Bible instructorship within the Seventh-day Adventist Church, (2) greater competence in understanding and interpreting the Bible, (3) knowledge of the topical and/or expository methods of studying the Bible, (4) training in how to write a Bible study, (5) training in how to deliver the Bible study, (6) training in how to gain decisions, and (7) an understanding of procedures leading to baptism and proper assimilation, including discipleship of the new members into the body of believers.

A class was taught consisting of nine one-hour sessions with practical training, assignments, and examinations. A post-session Bible study manuscript was optional. Conference Certificates of Completion were issued to all successful candidates.

A survey aided each trainee in reflecting their evaluation of the Bible Instructor's Course.

Limitations of the Project

This study was limited to churches within the Lake Region Conference. Opportunity does not avail itself to be able to appraise this tool's impact on the local congregation over an extended period.

Definition of Terms

Administration refers to the administrative personnel (President, Secretary, and Treasurer) of a given Seventh-day Adventist Conference.

Campaign refers to the entire planning, execution, and follow-up of a series of nightly evangelistic meetings.

Church refers to the local congregation, the Seventh-day Adventist Church as a denomination, or the Christian church as a religion.

Evangelist refers to the main speaker who delivers the message from the Word of God in a series of nightly meetings.

Interest refers to a non-Seventh-day Adventist who is considered a potential member because of some evidence they have exhibited.

Laity refers to members of a local congregation or the church as whole who are not a part of the ordained clergy.

NAD refers to the North American Division.

SDA is an abbreviation for the Seventh-day Adventist denomination.

Regional work refers to that part of the Seventh-day Adventist denomination in the NAD that primarily serves those of African-American or non-Caucasian descent.

Prospect refers to a non-Christian individual who is considered a potential invitee to a Christian-related event and has not been purposefully approached by a member of the church.

Candidate refers to non-Seventh-day Adventist individuals who have been studied with or have made a commitment to enter the fellowship of the local church through the process of baptism.

BI or BIs refers to Bible Instructor(s).

Personal Evangelism refers to any purposely intended salvatory encounter initiated by human or divine sources in a one-to-one context.

SG or SGs refers to Spiritual Gift(s).

CHAPTER 2

A REVIEW OF THE CURRENT STATE OF LAY BIBLE INSTRUCTORSHIP IN THE NORTH AMERICAN DIVISION

The intent of this chapter is to reflect a comprehensive contemporary overview of the working and existential conditions of Bible Instructors (BI) within the NAD with the goal of developing a tool that will equip lay and non-lay members for this type of labor. Research will be done in the areas of personnel, cost-factors, personal preparation for labor, support, future engagement possibilities and challenges.

Personnel

For many years, the work of the BI in the Seventh-day Adventist Church has been accomplished primarily by women. These women were either retirees or individuals who were not used in the local church but wanted to do some type of work. The position became labeled in common parlance as "a woman's job". Formerly, men shied away from being a Bible Instructor either because they felt could not enter into the intimacy and relational aspects of the work or the economic factors mitigated against their involvement.

There seems to be an interesting change in this trend of late. On observing the conferences which have active BIs, it became apparent that conferences which operated higher educational institutions had more male BIs associated with them.¹

On inquiring as to the possible reason for this turn, two reasons were projected. The first is socio-academic in nature. The initial preponderance of females has declined because the training programs offered by our institutions were a minimum of two years. The length of time and expense was too long and costly for females to be away from their families and occupations. Then the young women that became interested in the work, later left to marry.

The second reason is of a financial nature. Russell Burrill, Director of the North American Division Evangelism Institute, said that he has experienced a 25 percent increase in male BI interest in the last five years.² The close proximity of the NAD Evangelism Institute to the Theological Seminary at Andrews

¹Illinois Conference (North American Division Evangelism Institute), Michigan Conference (Andrews University), South Central Regional Conference (Oakwood College), Southeastern California Conference (Loma Linda University), Southern New England Conference (Atlantic Union College).

²Russel Burrill, interview by author, 17 May 1991, LaGrange, Illinois.

University has a bearing on this, but it is not the main catalyst. Burrill and others testify to the fact that male seminarians' and religion students' prospects of being hired as pastors and Bible teachers are diminishing, in part because denominational incomes have been reduced due, in part, to a slower church growth rate. Hence, these seminarians and religion students are turning to Bible instructorship as a viable alternative.

Previously, most volunteer and denominationally employed BIs were late middle age and older. Raymond Saunders, an evangelist for the Northeastern Conference of SDA for over ten years, said that most of the Bible workers he has encountered during his ministry were over forty years of age.¹ Carlyle Simmons,² Secretary to the Bermuda Conference, and Charles Dudley,³ the longest standing president of South Central Conference of SDA, both say that most of their workers in the past have been between forty and fifty years of age. They worked basically during the fairer weather in the northern parts of the country and only during evangelistic meetings in the southern parts of the country. Of all volunteer and

¹Raymond Saunders, interview by author, 16 May 1991, Hempstead, New York.

²Carlyle Simmons, interview by author, 24 May 1991, Devonshire, Bermuda.

³Charles Dudley, interview by author, 26 May 1991, South Bend, Indiana.

hired BIs, 90 percent are females with a median age of forty-five years in the conferences that do not have institutions, while 70 percent are females with a median age of thirty-two years in institutionalized conferences.

Cost-factors

Conference administrative committees are not investing funds in the hiring of full-time BI on an ongoing basis. This present position depicts what has been a trend for at least fifteen years (see table 1). Between 1975 and 1986, there has been a 40 percent decline in the amount of hired BIs. What are the mitigating factors?

One factor, evidently, is in a mindset that sees the need for BIs as being secondary. A possible indicator of this is seen in the portrayal of workers in the NAD statistical report of denominational workers. One notices that in 1975, when the Fifty-Second Session of the General Conference was held, the credentialed and licensed Bible workers were separated in the report. Two years later, they were combined, with the resulting total being even less. Twelve years beyond that, the picture was even more blurred when the demarkation between credentialed/licensed Bible workers and active workers was obliterated (see table 1).

Another factor that substantiates the fact that Bible workers were not thought of as being important is

in the worker-tithe-membership progression. In 1975, the NAD membership stood at 520,842. The annual tithe per capita was \$94.50, the total ministerial force stood at 3,902, and the total number of BIs was 165. At the two successive General Conference sessions in 1980 and 1985, the report revealed a 16.05 percent and 25.76 percent gain in membership, 51.11 percent and 20.43 percent gain in tithe; and 866 more ministers were added between the 51st and 53rd sessions. Yet, the number of BIs decreased by 6 percent and 10 percent respectively.

TABLE 1
STATISTICAL ANALYSIS

<u>Year</u>	<u>Membership</u>	<u>Tithe</u>	<u>Ministers</u>	<u>Missionaries</u>	<u>Bible Instructors</u>
		(Per Capita)			
1975	520,842	94.50	3,902*	11,004**	165
1976	536,649	101.27	3,939	11,669	151
1977	551,884	113.51	4,074	11,716	12,412***
1978	566,453	115.10	4,011	11,943	12,541
1979	585,050	126.37	4,184	12,346	12,963
1980	604,430	142.80	4,176	12,138	12,793
1985	689,507	145.83	4,523	12,103	10,376
1990	706,148	171.97	4,768	8,998	6,538****

*Figures include all ordained, credentialed, commissioned, licensed-commissioned ministers.

**Figures include all credentialed and licensed missionaries.

***Figures include all credentialed and licensed missionaries, and Bible Instructors.

****General Conference workers being a part of the missionary totals are not included.

Source: NAD, Summary of Progress, Fourth Quarter, 1975-1990, Archives and Statistics, General Conference of SDA, Silver Spring, MD.

The picture is clear: Conference-employed BIs were not being utilized in proportion to the tithe increase or at least at the same hiring pace of the ministerial force.

Most conference administrators will readily admit that the tithe dollar's limited flexibility and the resulting demand of its legitimate use compounds the problem. The wage scale of each applicant is customized. Depending on the level of training and the amount of years in active labor, an applicant can receive from 113 percent to 143 percent of the wage factor. The conference committees must then factor into their budget the additional expenses for medical compensation, educational assistance for children of BIs, plus an amount for travel expenses. This, they say, proves to be quite expensive.

Some conferences modify this approach, leaving a great diversity in treatment--a diversity that does not breathe security for the worker. Again, depending on the level of attainment, some conferences would contribute 33 percent of the salary and the standard benefits and the local church pays the rest. Others would give them a flat \$1,000 to \$2,000 per month stipend with no benefits, or just hire them for about \$800 per month on a part-time basis.

A few local churches, who recognize the need and

desire the instructor's expertise, give a minuscule amount of financial assistance. They give the worker a travel allowance on a monthly basis and an unfixed amount during evangelistic crusades. This is helpful, but because of either the short-term nature of the work, or the low amount of subsidization, not many volunteers were attracted to it.

One or two churches which could afford the financial outlay would hire a BI on a stipend basis. These, however, were not only the exception but could not meet the ever increasing need in the local field. Kenneth M. Dunkley, of the Bermuda Conference in the Atlantic Union, has a revolving core of volunteer workers who donate two to four weeks a year as lay BIs.

Preparation

The education of the BI varies from high school to two years of college. This current trend reveals that the older and more seasoned workers have a high school education while the new workers have attained a college level education.

The problem, of course, with these workers is that they have not been formally trained to do the work of the BI. The evangelist or pastor has to therefore either let them enter the field without any in-depth training or encourage them to submit to some type of

weekend BI's training seminar. Unfortunately, the first option is the one usually chosen.

All workers are chosen on a random basis. Most leaders feel that the potential BI should have a fair grasp of the major doctrines of the church and an ardent desire to see individuals come to know Christ as their personal Savior. This is evidenced by being active in church missionary work and demonstrating an interest in giving Bible studies.

The qualifications for those who will work in evangelistic crusades are somewhat broader. The NAD Church Ministry's director, William Scales, Jr., confirms that most evangelists hire BIs based upon the norms mentioned in the preceding paragraph and two other important criteria: (1) the ability to bring people to decisions, and (2) possess the interpersonal skills to attract people to the church.¹

Beyond this, there are a few criteria that do not reflect a majority thinking, but are noteworthy. These are (1) to have had some on-the-job training, (2) to possess the ability to develop an interest list, (3) to be able to coordinate baptismal services, (4) to have a dynamic visitation program, and (5) to have maintained a

¹William C. Scales, telephone interview by author, 13 May 1991, Silver Spring, MD.

given amount of ongoing Bible studies.¹

One must ask whether or not it is realistic to expect individuals with the above qualifications to do the work that is required by pastors and evangelists? It would appear that an intense, rounded, semi-formal training may be a trend in the right direction.

Support

The parts of an organization operate best when there is a mutually supportive relationship between these parts and the whole. Furthermore, the value and importance of any part is demonstrated by what is invested in it and evidenced by the personal estimation of its leaders. BIs are valued most and enjoy a supportive relationship on all levels of church organization in direct proportion to the relative closeness they bear to the other parts.

Those on the highest echelons of our ecclesiastical structure, the policy makers, give verbal credence to the BI's importance, but the support does not go too much further than that. This can be seen in the NAD Bible Instructor's Internship Plan, policy L28. The policy helps the conference to hire BI by providing scholarships where the General Conference contributes 50 percent, the union 25 percent, and the local conference

¹Ibid.

25 percent. It is unfortunate that potential candidates need to have four years of college training and that the sponsoring local church must have the finances to support it. However, there are very few people who have acquired a four-year college degree that desire to become BIs.

The local conferences, whose sustenance depends on the financial support of each church member, recognize the need and importance of more BIs. Meade C. Van Putten, Assistant Treasurer for the NAD, says, "Ministerial Secretaries and administrative officers highly value and respect Bible Instructors and meet with them periodically in seminars and on other occasions to motivate and encourage."¹

This is not true of all conferences however. Marion Kidder of the Southern New England Conference reveals that "many conferences do not have any plans to hire any Bible Instructors on an ongoing basis."² My research indicates that some of the reasons for this are: (1) churches do not have a positive view of a BI, (2) churches and/or pastors do not stress the need for a BI, and, (3) Bible Instructors carry too much "baggage".³

¹Meade C. Van Putten, telephone interview by author, 13 May 1991, Silver Spring, MD.

²Marion Kidder, telephone interview by author, 15 May 1991, Lancaster, MA.

³i.e. Cost of insurance and moving, family concerns, and socio-ecclesiastical inconsistencies.

William Scales, Jr., points out that "much of the growth of the regional work is largely due to the work of Bible Instructors."¹ In the regional work, most large churches have at least one BI. In fact, these churches would prefer to have a BI rather than an associate pastor. This is not because the associate pastors are not respected, counselled with, or are a part of the outreach planning. But according to Charles Dudley, "Growing churches clamor for Bible Instructors because they tend to produce more baptismal candidates."² A major limitation is finances.

Prospects

Another area that needs to be looked at is the upgrading of BIs. Because most of the BIs in the NAD are over forty-five years of age, and have only a high school education or are partially college educated, the need to acquire education and critical skills in the area of their concentration is paramount.

While verbal encouragement is not lacking, research reveals that, at present, this possibility of acquiring critical skills is almost non-existent. There

¹Scales, telephone interview by author, 13 May 1991.

²Charles E. Dudley, interview by author, 25 May 1991, South Bend, IN.

is no structured program to facilitate this financially or practically. Our educational institutions offer continuing education classes, but they are either not directly relevant to the task, or cost factors and distance prohibit the BI's involvement.

Conference officers and pastors occasionally deal with subsidiary issues at workers' meetings. But the length of time allotted to (or its omission altogether) mitigates against any practical productivity. Annual evangelism seminars and other workshops at Oakwood College and other workshops are somewhat¹ helpful. But there are weaknesses of such events:

1. They are too few and far apart, and do not normally provide for practical training.
2. The content of these meetings is not normally geared to BIs.
3. Because of brevity of time, they only deal with specific issues.
4. Only a limited amount of individuals from each conference attend. The end result is that there remains a core of BIs in the field who have lopsided, imbalanced or skeletal training.

While the need for training has become axiomatic, the field of clergy baptisms and congregational size

¹The NAD Evangelism Council in Daytona Beach, Florida (December 15-19, 1991) is a case in point. It is held only once every five years.

supports the greatest prospects. As table 2 shows, the number of baptisms and professions of faith per active ordained minister has gradually decreased year by year.

TABLE 2
NUMBER OF BAPTISMS AND PROFESSIONS OF FAITH
FOR ACTIVE ORDAINED MINISTERS BY UNIONS

	<u>1985</u>	<u>1986</u>	<u>1987</u>	<u>1988</u>	<u>1989</u>
Atlantic	11.49	17.24	14.00	14.44	15.83
Canada	7.97	7.64	7.95	6.30	7.86
Columbia	10.11	8.91	8.82	9.52	10.00
Lake	9.70	8.92	8.03	8.89	7.30
Mid-America	8.02	7.69	7.97	7.79	7.48
North Pacific	5.60	5.96	5.74	5.69	6.15
Pacific	10.19	10.37	9.16	9.83	10.19
Southern	12.89	11.17	9.92	10.54	11.75
Southwestern	15.06	14.54	13.65	12.15	11.50
NAD average*	10.21	10.18	9.35	9.66	9.99

*General Conference workers not included.

Source: NAD, Summary of Progress, Third Quarter, 1989, Archives and Statistics, General Conference of SDA, Silver Spring, MD 20904-660

Nine to ten individuals being added to the church yearly is a meager amount. The simplicity of this table does not reveal the fact that those unions with the higher number of baptisms have significantly more BIs.

Challenges

Yet, notwithstanding the above peculiarities, BIs are expected to produce baptisms with limited training. Most regional presidents say the amount of

baptisms that is expected from BIs is nebulous.¹ The main concern is that the number of individuals baptized offset, to a large degree, the labor cost of the BI through the candidate's potential tithe.

Evangelists and pastors are not as rigid in baptismal expectations. The number of baptisms is viewed as a joint responsibility. What is strongly believed is that the BI (1) be responsible for at least 80 percent of confirmed decisions for baptism during evangelistic crusades and (2) during non-evangelistic encounters, be responsible for a forty-hour work week (i.e., twenty hours in actual Bible study and twenty hours in visitation of new interests and the sick).

Beyond the challenge of productivity, the BI faces problems within the ecclesiastical structure. The church or conference may have hired him/ her as a BI, but both the pastor and the members tend to expect him/her to engage in tasks that are not a part of his/her job description (i.e., counseling and visitation of the church members, entertaining, etc.). It is acknowledged that these areas of concern may be relative to the work of Bible instructorship, but one must remember the

¹Two conference presidents suggested 52 baptisms per year. While two other presidents said 12-15. Other executives would not be specific. Part-time workers are expected to generate 50 percent of the above baptisms.

primary task is in the arena of working with non-converts. Mildred Johnson, a BI for twenty-seven years in the South Central Conference, reaffirms that the tendency is to become sidetracked, to get involved in unimportant things.¹ To compound the problem, church/conference administrators consciously or unconsciously tend to expect the part-time BI to work on a level commensurate to a full-time worker.

There are other developments that indicate the need for a more highly trained staff. Because of the complexity of our society, BIs face, to some extent, an ever increasing need to be aware of some psychological, emotional, and behavioral approaches to the potential baptismal candidate. Coupled with the expertise of being able to impart truth, an empirical knowledge of human relations, principles of motivation, and use of the Bible would be of inestimable value. Raymond Saunders, evangelist for the North Eastern Conference, mirrored what many others are saying by stating, "Bible instructors are needed, but they must deal with the challenge of maintaining their effectiveness in an ever changing and increasingly complex society."²

That which demonstrates the greatest need for

¹Mildred Johnson, interview by author, 3 December 1991, Huntsville, AL.

²Raymond Saunders, interview by author, 16 May 1991, Hempstead, New York.

BIs is seen in the Bible-study/membership growth statistics.

TABLE 3
BIBLE CORRESPONDENCE SCHOOLS

<u>Divisions</u>	<u>Appli- cations</u>	World Report, 1989		<u>Interests Followed Up</u>	<u>Baptisms</u>
		<u>Enroll- ments</u>	<u>Interests</u>		
Africa-Indian Ocean	32,098	9,908	6,663	3,365	3,233
Eastern Africa	37,197				2,829
Euro-Africa	13,123	6,309	971	668	282
Far Eastern	570,973	324,597	132,970	97,945	27,850
Inter-American	48,407	14,607	13,282	11,814	2,220
North American	46,636	19,444	514	204	64
South American	445,142	83,771	49,185	27,428	7,963
South Pacific	19,941	20,547	1,436	151	181
Southern Asia	224,473	59,222			239
Trans-European	56,686	13,388	2,286	1,176	145
South African Union	46,406	12,798	3,319	5,512	56
WORLD TOTALS	1,541,082	564,591	210,626	148,263	45,062

Source: NAD, Summary of Progress, Third Quarter, 1990, Archives and Statistics, General Conference of SDA, Silver Springs, MD. 20904-660.

Table 3 shows that the NAD had 19,444 Bible correspondence school enrollments as compared to the South African Union's (SAU) 12,798 and the Inter-American Division's (IAD) 14,607. Of these enrollments, only 204 were followed up in the NAD, whereas 5,512 and 11,814, respectively, were followed up in the SAU and IAD. Even though the applications were about the same (in tens of thousands), the baptismal outcome was vastly different:

2,220 in the IAD, 64 in the NAD, and 54 in the SAU respectively. If there were a greater amount of trained individuals to engage in follow-up in the NAD, baptisms could be increased sizably.

The reservoir of potential instructors is encouraging. If the 1989 Institute of Church Ministry report is a good indicator (see figure 1), approximately 16 percent of the NAD church members are giving Bible studies. This a far cry from the historical position of a denomination that had its beginning in the study of the Word and its impartation. As we look at the decade of the 90s, the need is becoming even more pressing. The additions to ministerial staffs are not keeping pace with church growth.

In 1940, when the division membership stood at 185,788, there were 1,541 ministers to the 264 churches. The average size congregation was seventy-one members as shown in table 4.

With each successive decade since 1940, the average size of each church has increased by 20.6 percent (163 members) by the end of 1988. The care of these additional members warrants more aid in the form of BIs to help in the soul-winning aspect of clerical ministry.

We have seen that because of (1) age factors, (2) financial costs, (3) growing interest, and (4) clerical needs, BIs are very much in demand. They need to keep

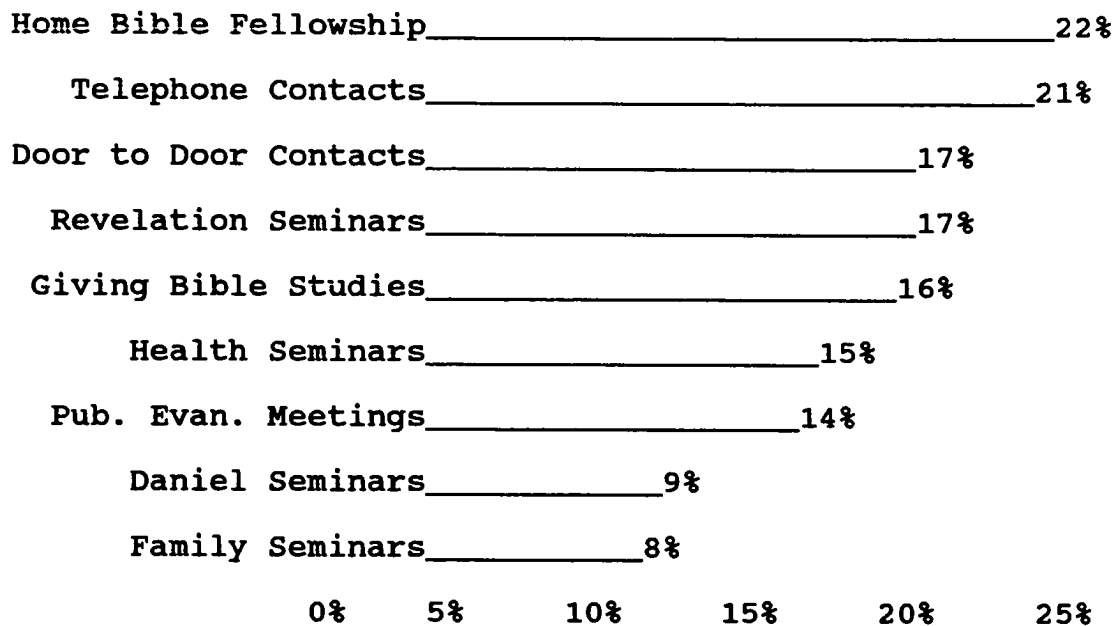


Fig. 1. Participation* in witnessing programs.
North American Adventist Church Members

*"Participation" as defined in the questionnaire means that church members assisted in conducting the program, not just attended. Based on questionnaires returned by 2,128 attending church members during the fall of 1989 in the NAD Church Information System panel of congregations administered by the Institute of Church Ministry, Andrews University. To be published in the North American Division Church Information System Report 5 by Monte Sahlin, et al"

TABLE 4
AVERAGE SIZE OF CHURCHES

<u>Unions</u>	<u>1940</u>	<u>1950</u>	<u>1960</u>	<u>1970</u>	<u>1980</u>	<u>1988</u>
Atlantic	67	83	102	134	157	176
Canada	60	83	88	106	122	127
Columbia	65	80	94	119	138	148
Lake	62	74	88	105	129	134
Mid-America	56	60	73	87	105	110
North Pacific	88	107	126	150	172	181
Pacific	123	148	182	244	270	291
Southern	62	84	93	177	150	164
Southwestern	<u>59</u>	<u>75</u>	<u>76</u>	<u>89</u>	<u>99</u>	<u>111</u>
Totals	71	87	104	129	151	163

abreast of social conditions, be progressive, and develop a standard of expertise that will ensure success.

Further, because of conference financial and visionary limitations, those who have the burden of training and motivating the laity should encourage members to participate in this method of soul-winning on a volunteer basis.

Summary

The lay BI movement in the NAD is going through a metamorphosis. More men are entering this area of labor. The mean age is decreasing and those who are becoming BIs are doing so after having attained a higher level of education.

While there is an increasing appreciation for the

BI, limited finances and their allocation is crippling the use and training of BIs. The fact that there is no criteria for the qualifications and preparation needed adds to these challenges. Notwithstanding these challenges, an analysis of church life, growth, and societal needs verifies the demand for a more efficiently trained company of lay BI.

CHAPTER 3

THEOLOGICAL IMPLICATIONS OF A SPECIALIZED EVANGELISM: REVIEW OF CURRENT LITERATURE ON TEACHING EVANGELISM AND SPIRITUAL GIFTS

This chapter will reflect the discovery of some of the theological implications of a specialized teaching evangelism. To do this, current literature on the trends of general evangelism and spiritual gifts will be reviewed. Biblical perspectives on evangelism, and a personal teaching evangelism in particular, based on the discovery of one's spiritual gifts, will be established with the reasons and motifs for such an evangelism. This presupposes an investigation into the revelatory process pursuant to the believer having a clear understanding of how God's will is made known.

Review of Literature on Evangelism

Evangelism is at a crossroad as the decade of the 90s continue. With the phenomenal increase in technology and industrialization, the world has become a parish. The NAD churches have had to adjust to ethnicity, acculturation, secularization, mobilization, and other felt needs of society.

Mass meetings of the former decade have either been replaced by the television format and smaller intimate ministries, or they are supplemented by the airing of the same. There is also a growing tendency to balance evangelism with discipline. Denominations recognize that soulwinning and "soul-growing" must go hand in hand if sanctification is to be realized.

As a backlash to a heavily industrialized, impersonal society, evangelism is becoming more person-centered. This can be seen in (1) need-centered approaches to evangelism, (2) an increased burden to mobilize the non-paid sector of the church, (3) the training, motivating, and equipping of the laity, and (4) the utilization of members according to their gifts, talents, and time.

Hence, the global emphasis is being shifted from a purely public mass approach to either the same approach with personal ministries or a mass personal approach.

This can be supported on two counts. The first is Vinay Samuel's and Albrecht Hauser's statement to the forty-five Christians from around the world who met in March of 1987 to consider evangelism at the invitation of the Commission for World Missions and Evangelism of the World Council of Churches. After upholding radio and television's contributions to evangelization they said:

We have grave reservations about uses of the media in evangelism which are not related to or point to local

Christian community. When evangelists and audience cannot experience mutual sharing together or engage in processes of reconciliation with others, we have to ask whether such evangelism does full justice to the ministry of reconciliation with which the church is entrusted.¹

Second, there is a major leaning towards integral and holistic evangelism; that of viewing evangelism as an integral part of social concerns and justice. The conference on "Proclaiming Christ in the Midst of the Struggles of the People" sought to do this when it met in Hong Kong in November, 1988, under the sponsorship of the Evangelism Department of the World Council of Churches.

Biblical Perspectives

From a biblical standpoint, evangelism finds its roots in the person and purpose of the evangelist: "A bringer of the gospel, i.e. one who announces good tidings."² Its etymological bearing brings to view a singular nature. In its barest and basic form, evangelism is the presentation by a single person of the Good News about the fullness and ministry of Jesus Christ. Its purpose is not just to inform the intellect but to convert the heart. It deals with the past acts of God, present realities, and the future hope of the believer.

¹Samuel Vinay and Albrecht Hauser, eds. Proclaiming Christ in Christ's Way: Studies in Integral Evangelism (England: BPCC Wheatons, 1989), 214.

²F. Carolton Booth, "Evangelist," Bakers Dictionary of Theology (1976), 200-201.

This presentation is in any and every form, directing, strengthening, and saving.

Theological Motifs

Personal Evangelism finds its theological motif in:

1. The promise to Eve in Gen 3:15,¹ and reiterated in the New Testament passage of Rom 16:20. (Here God the Father affirms the salvation of the human race through the birth, life, and ministry of Christ, an individual.)

2. The call of Abraham, Gen 12:1-3; Deut 4:6-13 (In him all the families of the earth will be blessed with salvation).

3. The birth of the chosen nation of Israel through Jacob (Gen 32:24; 32; 35:10-15; Ex 19:20). Through Jacob and by extension, Israel, the promised 'seed of the woman' was manifested. Further, in all three of these motifs one can see the singular personal element incorporated in evangelism.

These motifs have Christological overtones. In the incarnate Christ is seen the actualization of the first motif and the extension of the remaining two. It was through Abraham and the nation of Israel that God manifested His light, life and saving grace (John 4:42;

¹All Biblical references are taken from the King James Version unless otherwise specified.

Rom 1:16; 2:17-20; 4:11-17). God was in Christ reconciling the world onto Himself (2 Cor 5:19).

Note the singular personal element: it was God approaching individuals personally with the good news. The purpose was to contact, impact and direct people individually. Hence Christ, the embodiment of personal evangelism, is seen directing the individual Nicodemus (John 3:1-13), calling the individuals Philip, Simon, and Andrew (John 1:43; Mark 1:16-17), healing an impotent individual (John 5:1-9) and saving individuals (Luke 23:39-43). This was and is personal evangelism at its best.

Personal Evangelism: Primary Reasons

We do Personal Evangelism first and foremost because of four primary reasons. The initial reason is empirical. In the divine-human encounter, God, through the Spirit, touches the life and experience of an individual. This encounter is nothing short of the reception of the Holy Spirit at the new birth (John 3:3-6). The person's life, because of the converting, motivating, and sustaining power of the pneuma, begins to change. There is a newness, a freshness that is felt and seen (2 Cor 5:17). Symmetrically, the experience of a changing life is also accompanied by a desire to tell others what God has done, is doing, and will do for the believer.

The second reason for doing Personal Evangelism is in response to the gracious invitation of Christ, (John 15:16, Mark 3:13-14) the Prime Mover, to be the vehicle through which He works (Rom 10:9-17). This invitation is evidenced in the witness ideology of the ambassadorial concepts of Paul (2 Cor 5:18-20). In these passages, it is clear that the one chosen in the divine encounter is to witness to others what he/she has seen, heard, and felt.

Complemental but not supplementary to these is the third reason for an evangelism that is personal or singular. Paul says in I Cor 3:9 "For we are co-laborers together with God." Hence we do evangelism because Christ was an evangelist and we have been invited to be co-laborers together with Him. At the epoch of the New Testament church, as was the case of the Old Testament church, God through Christ granted men the privilege of working together with Him.

An eschatological view of the church bringing together two strains of one cord is the last reason why we engage in evangelism of this nature. The one cord is the summation of Christ's work on earth and in heaven. The two strains are nothing other than our hastening the second coming (Matt 28:18-20) and the preaching of the Gospel as a witness in warning and judgment (Matt 24:14, Eze 33:4; Rev 14:6-20; Matt 25:1-13; 2 Cor 5:10-16).

Here a group concept is envisioned, but an individual response is expected.

With the understanding of the theological motifs of evangelism, we will now consider the relevance of specialized evangelism. The matrix of the Apocalyptic commission and the Matthean mandate (Rev 14: 1-12; Matt 28-18-20), combined with the witness motif of the Old Testament, does not rule out an individualistic teaching approach to evangelism.

Rev 14:6-12

The Apocalyptic writer sees a messenger (vs. 6) flying in the midst of heaven. "The area of flight indicates the worldwide nature of the angel's work and message."¹ This messenger has the everlasting gospel. What is his mission? It is to preach to every nation, kindred, tongue, and people. This implies not only a corporate witness, but an individual witness also.

Notice the call to judgment of vs. 7. Though God's active judgment can fall on groups of people and nations, the biblical evidence (Dan 7:9, 10; Rev 20:1-12) points to an individual element as a part of Christ's eschatological ministry.

While the passage does not implicitly say the

¹Booth, "Evangelist," Bakers Dictionary of Theology, 200-201.

third angel flies in the midst of heaven, it is presupposed by the fact that one follows the other. In vss. 9 and 10, however, it is implicit "If any man worship the beast and his image . . . the same (man) shall drink." Here is an individual, personal address.

Let us now consider the relevance of "who" is bearing these messages and "how" these messages are communicated. John says in all three verses that an angel is the subject. He carries the message. The Greek 'Aggelos' is "one who brings a message."¹ This messenger could be of a human or angelic form. Nichol says "the angel represents God's saints engaged in the task of proclaiming the everlasting gospel."² Hence, the bearers of this, and each of the three messages, are born again Christians who have responded to the everlasting gospel invitation.

Further, the tonal, adjectival quality describing the phonetic declaration of these messages does not exclude a didactic ministry over the proclamative. The gravity of the messages and the divine intent for all to hear is substantiated in the use of 'loud voice'. John,

¹Theological Dictionary of the New Testament, s.v. "Aggelos." Hereafter referred to as TDNT.

²"Revelation 14," SDA Bible Commentary, ed. F. D. Nichol (Washington, D.C.: Review and Herald Publishing Association, 1980), 7:827.

in seeking to portray how the messages are conveyed, used 'legon', which means "saying", in all these passages (vss. 7, 8, 9) to indicate a diversified quantitative communication process.¹ The message can be delivered by pen and voice in publications and through discourses.²

Further, because of its delicate nature, its comprehensive depth, and the expected personal response, an interactive, teaching ministry is most appropriate. The SDA Church has always held that:

One of the most effective ways in which light can be communicated is by private, personal effort. In the home circle, at your neighbor's fireside, at the bedside of sick, in a quiet way you may read the Scriptures and speak a word for Jesus and the truth.³

This statement by E. G. White is enlarged when she responded to the 'query of how can the third angel's message be accomplished', by saying "it must be largely accomplished by persevering individual effort, by visiting the people in their homes."⁴ On another occasion she says, "The third angel's message is to be

¹This is supported by W. E. Vine "Say" and "Saying". Expository Dictionary of New Testament Words (London: Oliphants, 1969), 323-325 and D. E. Brunner, "Lego, Legos, Raema, Laleo". Theological Dictionary of the New Testament, 4:69-77. Edited by Gerard Kittel.

²Ellen G. White, Counsels to Writers and Editors (Nashville, TN: Southern Publishing Association, 1946), 27.

³Ellen G. White, Welfare Ministry (Washington D.C.: Review and Herald Publishing Association, 1952), 97.

⁴Ibid.

given through this medium (publishing work) and through the living teacher."¹ Here is envisioned a teaching ministry, an opening up the word of God to individuals.

Conclusively then, the Revelator sees God's people, as a body of individuals, delivering the three angels' message mostly in people's homes and generally on a one-to-one teaching basis.

Matt 28:19-20

The Matthean passage reveals at least five points that indicate the Christian believer's commission: (1) the basis on which the hearers were to go, (2) who (the subject) were commissioned to go, (3) what they were to do, (4) who (the object) were to be the object of their activity, and (5) the confidence and why they were to work. The limited power, or rather authority, that Christ had assumed at the epoch and His incarnation was now laid aside. As He begins His mediatorial work in the heavenly sanctuary, He is not just given additional authority, but "pasa exousia," every kind of authority.² In the light of Christ's mediatorial ministry, the commission is given to the disciples: 'go ye'. But not

¹Ellen G. White, Testimonies to the Church, 9 vols. (Mountain View, CA: Pacific Press Publishing Association, 1948), 9:62.

²Alexander Balmain Bruce, "The Synoptic Gospels," The Expository Greek Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 1:339.

just to them, but rather to all who would believe on Christ through them. "In the word 'ye' Christ included all believers to the very end of time."¹ The verbal construction of the principle words 'go', 'disciple', 'teach', and 'baptize', indicate a personal ministry. You go, you disciple the nations, you teach and you baptize.

As they went, their sole objective was not to teach (didasko). Their mission was to 'poreuthentes matheteusate', going, disciple all nations by teaching (vs. 20) and baptizing. Here we see a bonafide injunction to evangelize by the specialized ministry of teaching. What was to be their confidence? The resurrected Lord would be with them every day, even unto the end of the age.

Beyond that, axiomatic comprehension dictates that the disciples could not teach or baptize a whole nation collectively. They were asked to disciple the collective nation by teaching and baptizing based on individual responses. Hence the fulfillment of the great Magna Charter of the Christian church is a call for personal work. This is further supported by the elemental imagery of 'salt' and 'light' portrayed in the Sermon on the Mount (Matt 5:13-16), and the promise of

¹"Matthew to John," SDA Bible Commentary, ed. F. D. Nichol (Washington, D.C.: Review and Herald Publishing Association, 1980), 5:557.

individual power for witnessing (Luke 24:49, Acts 1:8).

Early New Testament Church

The broad commands authenticating personal evangelism are mirrored microscopically in the life and ministry of Christ and His disciples. In the ministry of the disciples, we catch a glimpse of how they interpreted the wish of their Lord and Master.

Examples from Jesus' method of evangelism are significant. "Christ dealt with at least thirty-five persons face-to-face in the four gospels."¹ Did He minister to them without teaching? Decidedly not. History reveals that our Example also taught as He ministered (Matt 21:23; 22:16, Mark 6:6; Luke 13:22; 23:5). Further, the inspired record reveals in Matt 4:23 and Mark 14:49 that Jesus taught in and outside the synagogues.

As He taught them, He had respect for their personality and individual needs. John says Jesus "knew what was in man" (John 2:25). So to the high-born intellectual Nicodemus, self-conscious about his birth and heritage, He would say "you must be born again" (John 3:7). To the young ruler, possessing so much while having so little, Jesus would say in an attempt to meet

¹Delos Miles, Master Principles of Evangelism (Nashville, TN: Broadman Press, 1982), 11.

his true need "If you would be perfect go, sell what you possess, and give to the poor, and you will have treasure in heaven, and come, follow Me" (Matt 19:21). Henry Drummond highlights this principle: "No two leaves are the same, no two sand grains, no two souls."¹ On this basis then, just as each person is different, evangelism must be customized to suit the individual. Hence, there is no true evangelism except it incorporates personal teaching evangelism.

And what of the disciple's ministry? How did they interpret the words of their Master Teacher? A number of the disciples were fishermen. They knew how to catch fish. "The word which Luke used for 'catching' comes from the Greek root 'zogreo', which literally means to take alive or to capture for life".² This rules out certain methods of fishing. Hence, the disciples fished by net for abundance and by line for single catches. They knew where and when to fish and what type of bait to use.

The New Testament book of Acts is replete with balanced examples of missionary labor. The gifted Peter preached to thousands while the believers fellowshipped from house to house (Acts 2: 41-46). The apostles after witnessing to doctor Gamaliel and the counsel, "daily in

¹Ibid., 34.

²Ibid., 7-8.

the temple and in every house . . . ceased not to teach and preach Jesus Christ" (Acts 5:41-42).

One would want to note the method of evangelism used here. They "taught and preached." The two go hand in hand. As we near the end of the Chronicle of Acts of the Apostles, we are introduced to Paul's friends, Aquila and Priscilla, who were tent makers by trade and of the Corinthian church. These two "expounded" the word of God to the eloquent learned Apollos in their home.

This underscores the fact that catching human beings presupposes an individualized attention and approach; a method that caters to the person while bearing in mind the global mission to make disciples of all people. This certainly was how most of the New Testament believers evangelized.

The Holy Spirit, in distributing gifts, bears witness to the teaching ministry. Three of the four main New Testament passages on spiritual gifts list teaching as a viable mode of evangelism. Can this underscore the relevance and permanence of teaching, opening up the Word of God in Bible study? Ellen G. White, elaborating on missionary work, wrote "the more closely the New Testament plan is followed in missionary labor, the more successful will be the efforts put forth."¹

¹White, Testimonies for the Church, 3:210.

The Place of Spiritual Gifts
in Personal Evangelism

The same God who extends the commission to "go into all the world" (Mark 16:15) equips us to fulfill the mission. Ellen G. White puts it this way: "All His biddings are enablings."¹ And how are we equipped to carry out the task of ministry? Paul in his 'Prison Epistle' of Ephesians says:

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some prophets and some evangelists; and some pastors; and some teachers; For the perfecting of the saints for the work of ministry. (Eph. 4:8, 11-12)

Hence, it is envisioned that the followers of Christ are expected to fulfill this task through the empowering and equipping of the Holy Spirit in the distribution of gifts. It is therefore expected and expedient to have a proper concept of the role of Spiritual Gifts in personal evangelism.

Review of Literature on
Spiritual Gifts

The subject of spiritual gifts has not received the same editorial attention in this last decade of the twentieth century. An analysis of productions in major theological journals and religious books reveals a 48

¹Ellen G. White, Christ's Object Lessons (Washington, DC: Review and Herald Publishing Association, 1941), 333.

percent decline in publications.

In my opinion, the high interest in spiritual gifts evidenced between the years of 1970 and 1985 was a result of the previous rise in Pentecostalism¹ and spirit related trends. Much of what has been written cannot be associated with the present. The theory is now being translated into practice; postulations are now being complemented by observation.

Present literature reveals a tendency to compartmentalize the subject. Whereas in the past the subject was generally viewed charismatically as whole, now it is seen from the standpoint of how it related to different aspects of ministry, theocentric perspectives, and sociological determinants.

Biblical Perspectives

The Holy Spirit, being the promised vicar of God, dwells in the born-again believer. He teaches all things, brings things to memory, and guides into all truth, shows us things to come, convicts of sin, empowers for ministry, and dispenses spiritual gifts (1 Cor 3:16, 17; 5:19, 20; John 14:26; 16:13; Acts 1:8; 1 Cor 12:11).

We say 'spiritual gifts' because all the gifts

¹Walter J. Hollenweger, Professor of Mission at the University of Birmingham has an informative article entitled "After Twenty Years, Research on Pentecostalism" in the International Review of Mission, edited by Eugene L. Stockwell. Vol. 75, No. 298, January 1986, 3-12.

are distributed by a spiritual being, the Holy Spirit. The Biblical word for gift is 'charismata' and comes from root word meaning, 'grace'.¹ Thus, these are special spiritual endowments. They are not earned or purchased. They are freely given by God through the Spirit and are not easily distinguishable. "Only to a certain degree can the specific gifts mentioned be defined and distinguished."² They may overlap.³ From the context of major biblical occurrences,⁴ there is the distinct implication that SGs are given to spirit-possessed believers (1 Cor 12:13) either at (1) conversion, or (2) at any point along the process of Christian growth (Matt 10:1) or (3) sanctification in response to ministry needs (Eph 4:12-13). Each member of the body of Christ has at least one gift (1 Pet 4:10; 1 Cor 7:7). They are given for the work of ministry, vis-a-vis service within and without the body. In so doing, the church is built up (Eph 6; 4:12, 13) and the ministry of Christ continued. And for

¹Gerhard Friedrich, "Gift," TNDT, (1974), 9:403.

²Ibid., 405.

³For example, one exercising the gift of teaching may encourage the listener. He who demonstrates divine wisdom may help others in discerning between truth and error, divine and satanic.

⁴Rom 12:6-8; 1 Cor 12:6-10, 28-30; Eph 4:11; 1 Pet 4:11.

TABLE 5

SPECIAL SPIRITUAL ENDOWMENTS

<u>Rom 12:6-8</u>	<u>1 Cor 12</u>	<u>Eph 4:11</u>	<u>1 Pet 4:11</u>
Mercy	Wisdom	Apostle	Hospitality
Prophecy	Knowledge	Prophet	Prophecy
Service	Faith	Evangelist	Service
Helps	Healing	Pastor	
Teaching	Miracles	Teacher	
Exhortation	Prophecy		
Contributing	Prophets		
Leadership	Distinguishing of Gifts		
	Tongues		
	Interpretation of tongues		
	Apostles		
<u>Miscellaneous</u>			
Celibacy - 1 Cor 7:7-8, Missionary - Eph 3:6-8			
Poverty - 1 Cor 13:3, Martyrdom - 1 Cor 13:3			
Music - 1 Cor 14:26, Col 3:16, Craftsmanship -			
Ex 31:1-11, Acts 15:14, 18:3			

how long will they be in operation? Paul answers, "until we all reach unity in the faith and in the knowledge in the Son of God and become mature" (Eph 4:13). This is not to say that once a person receives his/her gift, he/she keeps it indefinitely. As with salvation, so with it. The soteriological is tempered by the present empirical condition. "The gift is present, but its possession is only provisional."¹

¹Friedrich, "Gift," TNDT, (1974), 9:404.

Discovery of Spiritual Gifts

Of particular relevance is the question: How does one discover which gift(s) the Holy Spirit has given him/her? While there are many methods,¹ I would like to recommend the following:

1. Prayer: Prepare your mind for spiritual enlightenment by heart-searching prayer and rededication (Ja 1:5).
2. Study the Scriptures using reliable collateral resources to throw added light on the subject of spiritual gifts and ministries (2 Tim 4:12).
3. Discover your spiritual gifts via an inventory or questionnaire and ascertain any clusters that blend or complement each other (1 Tim 4:14, Col 4:1,7).
4. Ascertain: Based upon your findings, reflect on your past interest and involvement, and seek to align that with your indicated gifts.
5. Practice: On these bases, start experimenting with different ministries that give expression to certain gifts.

¹See Roy C. Naden, Your Spiritual Gifts: Making the Great Discovery (Berrien Springs, MI: 44-45. See also H. M. S. Richards, Jr., What is Your Gift? (California: Voice Of Prophecy, 1980); C. Peter Wagner, Your Spiritual Gifts Can Help Your Church Grow: How to Find Your Gift and Use It. (Glendale, CA: Regal Books, 1979) 11-135; Rick Yohn, Discover Your Spiritual Gift and Use It (Wheaton, IL: Tyndale House Publishers, 1974), 125; William McRae, The Dynamics of Spiritual Gifts (Grand Rapids, MI: Zondervan Publishing House, 1976), 111-122.

6. Confirm: Take a subjective and objective inventory via the input of personal acquaintances.

If there are substantial blessings attending your efforts, personal fulfillment, and satisfaction and the realization of divine purpose of engiftedness, one can ascertain that his/her giftedness is in a given area.

How God's Will Is Revealed

The query of how God's will is revealed is intriguing and yet relevant. The potential Bible Instructor must deal with this question if he or she believes that this area of labor is not just an occupation, but a vocation. One's engaging in this line of ministry needs to be seen as a fulfillment of God's revealed will for his/her life. The need of revelation beyond open communication arose with sin's entrance.

Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and you sins have hid his face from you, that he will not hear. Isa 59:1, 2

Because sin has blighted our vision, altered our comprehension and perception, a solicitous God has sought to reveal His will in different ways.

The Nature of Revelation

The Greek word 'apokalupto' "signifies to uncover, unveil (apo; from, kalupto; to cover)."¹ Hence in this context, we are considering the disclosing or uncovering of God's will for a person's life and, in particular, how to discover that will. This is germane to our quest for discovering God's will in our lives generally and in our vocation specifically. The above definition on the revelational² concept presupposes at least two things:

1. That a caring God does have a will for his people (By 'will' we mean 'an intention', 'a goal for life', 'a desired purpose'.
2. That this will is communicable or objectively/subjectively received.

The first presupposition brings to view the fact that a creator God, having made us, by necessity knows us

¹W. E. Vine, "Apokalupto," Expository Dictionary of New Testament Words, 1969, 3:292.

²When considering the revelatory process, there are two basic areas that are brought to view; general revelation or natural revelation resulting in nature theology and special revelation or supernatural revelation resulting in revealed theology. Kenneth S. Kantzer, on page 62 in the book The Bible, the Living Word of Revelation, says, "general revelation refers to those communications available for all mankind, not merely to the chosen people of God. Special revelation, by contrast, is that revelation which relates specifically to the redemptive program of God given to a particular people, Israel in the Old Testament and the New Testament church in the New Testament".

and has a purposeful intention for each of his subjects. The second presupposition requires further and more elaborate attention.

The Method or Medium of Revelation

The Triune God discloses Himself through the revelation of nature (Ps 19:1). Paul says in Rom 1:20, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." One should notice the word 'invisible'. This points to that which is not seen; hence God's nature, character, and will vis-a-vis His eternal power and Godhead.

The linear fact that they are 'seen'(i.e., understood) from creation as to the point of time underscores that His method of revelation is operational today.

Then there is a definite element in the adverb 'clearly' of the phrase 'being understood'. From Paul's standpoint, humanity is without excuse because the author of the revelatory process is definite and comprehensible, thus invoking liability. This is a general revelation, but substantiates the broad principles of God's character and activity.

The Triune God reveals His will through the Holy Spirit. He who is one with the remaining two members of the Trinity, knows the mind of God. (Job 11:7; 1 Cor

2:10). This same Spirit not only indwells the born-again believer, He teaches (John 14:26) and guides (John 16:13).

These two functions indicate that the subject actively imparts that which has not been possessed by the object and further leads or directs in the course of action or behavior consistent with His nature. That which is communicated is not limited to, but does include data, facts, and truth. Hence, the Holy Spirit illuminates¹ the mental faculties and instills directive truth that reveals the will of God.² Ellen G. White says "another way in which God's voice is heard, is through the appeals of His Holy Spirit making impressions upon the heart, which will be wrought out in the character."³ The Pneuma, knowing the will of God, either feeds thoughts to the mind or volitionally decides to verbally communicate to the seeker of God's will.

¹"By illumination is meant the work of the Holy Spirit by which He enables men to recognize the divine revelation in act or word, and to respond to it with appropriate acceptance and trust," Kenneth S. Kantzer, "The Communication of Revelation," The Bible, The Living Word Sup., 78.

²T. H. Jemison enlarges on this by stating in Christian Beliefs: Fundamental Biblical Teachings for Seventh-day Adventist College Classes (Mountain View, CA: Pacific Press Publishing Association, 1959), 12, 13, that "the Spirit enlightened their mind, prompted their thinking, enlivened their memory, and directed their attention to matters to be recorded."

³White, Testimonies to the Church, 5:512.

While the revelation of God through Christ differs from other revelations both in its character and in its completeness, it is through the Holy Spirit that such a revelation is experienced. The visible revelation through the historic Christ (Gal 4:4; John 1:9) was limited to His earthly ministry in time and space while the revelation through the Holy Spirit was not. Yet the sum of all revelation is in Christ.

In this light, then, the potential BI must recognize that an intelligent God seeks to make known His verifiable will through a multitude of mediums and ways. This revelation, once understood, is reliable and can be directly used in pursuit of one's personal ministry.

Summary

Both the climate of these times and the Sacred Writings attest to the relevance of the personal one-to-one teaching ministry. The discovery and utilization of one's Spiritual Gifts is a viable, God-ordained method for ministry. Furthermore, potential BIs can and should verify the Trinity's revealed will for themselves in a particular line of ministry.

CHAPTER IV

A REVIEW OF BIBLE INSTRUCTOR PROGRAMS DESIGNED AND TRIED BY OTHERS

This chapter will bring to the reader's attention what five conferences/organizations are presently doing with and for BI programs. These organizations five were chosen because they represent a good cross-section of the particular uniqueness of the NAD setting. The emphasis will be on (1) the individuals being catered to, (2) the nature or content of what is being offered, and (3) the resulting cost factors involved. Terminal consideration will be given to each.

North American Division Evangelism Institute¹

Intended Clientele

NADEI's statement of purpose says,

The North American Division Evangelism Institute exists for the express purpose of training soul winners who will be channels of the Holy Spirit in winning men and women to Christ and his truth. It exists not only to train soul-winners, but to enable these soul-winners to train others."²

This statement of purpose highlights the burden

¹Hereafter referred to as NADEI.

²NADEI, Bulletin, LaGrange, IL, 1991-1992, 3.

of this dissertation. Its goal is to train lay-members to be BIs and/or to prepare individuals to train Bible Instructors, irrespective of age or academic standing. NADIE'S clientele is mainly seminarians, but the program is also open to non-Seminary students of any age.

While enrolled as a student, one does not have to achieve a minimum academic standard. It is generally assumed that in order to cope with demands of the program he/she would be able to operate on a college standard of performance.

Course Content

The present curriculum calls for a five-month study program (normally, January through May). It is taught during the second session of an individual's academic calendar and is coordinated with the Theological Seminary's winter and spring quarters.

Each applicant, upon the successful completion of the program, receives thirty credit hours. According to pages 10-12 of the North American Division Evangelism Institute Bulletin 1991-1992, the areas of instruction are:

1. Doctrinal concerns--Apologetics in Evangelism (3.0 credits) and Fundamentals of Christian Belief (3.0 credits).
2. Personal concerns--The Bible Instructor (2.0

credits), Coping with Grief (.5 credits) and Dare to Care (2.0 credits).

3. Practical concerns--Personal Evangelism (5.0 credits), Specialized Approaches to Evangelism (3.0 credits), Field Evangelism (7.0 credits), Evangelism and Church Growth (4.0 credits), and Sequential Evangelism (.5 credits). See appendix A for a description of each of these classes.

Finances

The cost for each student is: \$100 application fee, \$1,300 for 30 credits, \$1,955 for rental of one-bedroom apartment, and \$25 for miscellaneous materials fee.

Although housing and classes are in close proximity, students are reimbursed \$.20 per mile for travel to and from Bible studies, health programs, seminars, and evangelistic meetings.¹

Evaluation

NADEI'S program is probably the most academically slanted throughout the division. It is comprehensive and has a good balance of theory and practice. Looking at the content of each course, it is obvious that the program is geared for those who are of a studious mind and/or are leaning towards ministry in some official

¹NADEI, 1991-92 BULLETIN, 18.

capacity. New converts and those who desire a greater grasp of the doctrines would greatly benefit from the Institute pending their ability to grasp the concepts.

While it deals with some very relevant areas of concern, it does seem to go into branches that are suited for clerical ministry. The student would be trained to perform in areas that are not strictly tailored for BIs (i.e. parenting, nutrition, and financial planning as entry events). These areas, however, are integral to and consistent with NADEI's larger goal of enabling soul-winners to train others in the many facets of winning men and women to Christ.

Its strength lies in its practicality and the wealth of experience that each instructor brings to subjects. Its weakness (from the lay person's standpoint) is in its probability of attendance.

1. It is highly unlikely that lay people would be able to leave their occupations for the required amount of time.

2. The cost of the program (\$3,380.00+) may mitigate against the average willing worker's attendance.

3. A setting where learning and performance is evaluated purely by credits, grades, and where the organization has external, existential pressures on students, may not be the best possible setting for "the member in the pew."

Atlantic Union College¹Intended Clientele

AUC'S program is designed for individuals who have attained a college-level proficiency. Historically, most of the students have come from the eastern seaboard of the North American Division and the island of Bermuda. There is an increasing number coming from Third World countries.

Marion Kidder, who is on assignment to the college and is serving as the director for the Religion department, says that "there is an increasing amount of males entering the program, but it is open to both males and females."²

The course was designed to attract those individuals interested in Bible Instructorship and to revive this area of ministry after its being ignored by General Conference leaders and treated with indifference by Conference personnel.

Course Content

The BI program takes two years³ to complete. In an attempt to give greater credibility, the college has

¹Hereafter referred to as AUC.

²Kidder, telephone interview by author, 15 May 1991.

³Sixty-four semester hours are required; thirty-eight in Personal Ministries and twenty-six in General Education.

divided the core subjects between the Religion, Humanities, and English departments and has a strong emphasis in the theory of practical training and Biblical studies.

During the first year, considerable time is spent on the student's speaking abilities. (See table 6 for a list of courses.) While little time is spent in the area of actual practical evangelism, there is a balance between Biblical and collateral studies. There is only one subject dealing with the BI him/herself.

TABLE 6
SUGGESTED COURSE SEQUENCE
FIRST YEAR

<u>First Semester</u>		<u>Second Semester</u>	
Freshmen Rhetoric	3	Freshmen Rhetoric	3
The Gospels	3	Early Old Testament	3
Adventist Heritage	3	The Bible Instructor	3
Personal Evangelism	3	Personal Evangelism	
Fitness & Wellness	2	Practicum	1
Keyboarding 1 (or		History	3
elective	<u>2</u>	Social Studies	<u>3</u>
	16		16

The final year is similar to the first (see table 7); however, the area dealing with articulation is dealt with by the religion department and there is less emphasis on personal evangelism and its practice. Successful aspirants receive an Associate Degree in

Science in Personal Ministries authenticated by the educational system of the denomination through the college. Once completed, successful candidates have various career options available to them.¹

TABLE 7
COURSE SEQUENCE
SECOND YEAR

<u>First Semester</u>		<u>Second Semester</u>	
Daniel	3	Revelation	3
NT Epistles	3	Comp. Am. Religions	3
Preaching	3	Prob. in Doctrinal	
Personal Evan.		Studies	3
Practicum	1	Clin. Past. Train.	3
Humanities	3	Humanities	3
Science or Math	<u>3</u>	Electives	<u>1</u>
	16		16

Finances

The would-be BI is facing two years of cost in terms of tuition, lodging, and other miscellaneous expenses. He/she would have to pay \$392 for each credit hour (approximately \$4,700 per year). Lodging and eating expenses will be in excess of \$1,650 per semester. A realistic amount of \$500.00 should be budgeted for unforeseeable school-related needs per semester.

¹Some of these include Chaplaincy work, SDA Medical Clinic and Lawyer Group, Evangelism, Pastoral, and on Local or Union staff.

One may desire to work while studying. If that is the case, the most one can acquire, at \$4.25 per hour, is \$85.00 per week, in that the institution's policy permits each student to work a maximum of 20 hours per week.

The total possible cost for the two-year preparation is in excess of \$25,800. If a student works on campus, the finances derived will just about offset miscellaneous expenses necessitated by him/her staying at the college.

Evaluation

This two-year program endeavors to balance ecclesiastical, biblical, and practical training. It is especially suited for those who are interested in one-to-one ministry in a contemporary society and desire to become proficient.

The challenge to the prospective BI is the financial considerations and the concentration of the course content. One would have to have a considerable amount of money available as he/she embarks on this venture. To expect the average layperson to disperse that amount of money to be trained to do missionary work is unrealistic.

Furthermore, the program may not be geared to give the layperson enough hands-on training and experience in the finer areas that each Bible Instructor

faces on a day-to-day basis. In an attempt to meet the demands of accreditation, practicums and classes that would help the layperson who has little or no proficiency in the skill of the strict art of Bible Instructorship are not catered to. Much of the practical courses may be too broad in scope.

Those who seek a more professional personal ministry concentration would greatly benefit from the Bachelor of Science in Personal Ministry. The two-year Bible Instructor and the Personal Ministry programs are valued so highly that "there are two calls for every one trained."¹

Oregon Conference

Intended Clientele

The Oregon Conference probably has the most developed and complete lay-ministry program in the NAD. Under the program called "The Institute of Christian Ministries," the conference Church Ministries Department provides classes that prepare lay individuals for life and for service.²

¹Kidder, 15 May 1991.

²The areas of specialization which are available are as follows: Children Ministries, Youth and Young Adult Ministries, Adult Religious Education and Small Group Leadership, Family and Encouragement Ministries, Women's Ministries, Caring Ministries, Local Church Leadership, Personal Evangelism, Public Speaking, and Health Ministries.

According to Kurt Johnson, Director for Personal Ministries, their "training program is currently being adopted and adapted by the NAD to be available to all churches in the Division."¹ The class schedule calls for a team of instructors to travel to fifteen locations throughout the conference. During 1990, over 1500 church members attended the classes of their choice.² They had the option of taking any class but with the understanding that if they preferred to follow a prescribed curriculum they would receive certification³ in a chosen area of specialty.

Course Content

The Institute of Church Ministries was created and designed to provide Christ-centered, biblically based, practical training for all church members of the Oregon Conference. Upon registering, the student may choose any of the following areas of specialty:

¹Kurt W. Johnson, telephone interview by author, 9 December 1991, Clackamas, OR.

²Oregon Conference of Seventh-day Adventists, Church Ministries Department, Institute of Christian Ministries: Class Schedule, (Clackamas, OR, 1991-1992), i.

³Certification necessitates an individual attend ten classes. Four core courses are: Spiritual Growth, Dynamics of the Holy Spirit, Principles of Personal Christian Witness, Principles of Christian Leadership and Church Growth, and Seventh-day Adventist Heritage. The remaining six classes are divided into two areas: four classes in the field of their specialty and two classes as electives.

Christian Estate Planning and Finance Management, Children's Ministries, Youth and Young Adult Ministries, Adult Religious Education and Small Group Leadership, Family and Encouragement Ministries, Women's Ministries, Caring Ministries, Local Church Leadership, Communication Ministries, Public Speaking, Health Ministries, and Personal Evangelism.

Under the umbrella of Personal Evangelism, Bible Instructorship is dealt with. "This specialty gives instruction in door-to-door visitation; conducting evangelistic meetings and Revelation Seminars; giving Bible studies; distributing literature; discipleship training; and obtaining decisions for Christ along with the related areas of evangelistic seed sowing, nurturing and harvest."¹

As outlined in the Institute's Bulletin,² the core subjects are (1) Spiritual Growth: Dynamics of the Holy Spirit, (2) Principles of Personal Christian Witness, (3) Principles of Christian Leadership and Church Growth, and (4) Seventh-day Adventist Church Heritage.

These core subjects are designed to give all the students, irrespective of the specialty, a basic exposure

¹Institute of Christian Ministries Bulletin, 26.

²Ibid., 7, 26-27.

and preparation to ministry in the 90s. (See appendix A.) Each layperson is encouraged to select only one class, which lasts three and a half hours and costs \$15.00. The classes which give the lay person skill in the area of ministry are: Principles of Evangelism in the Life of Jesus, Methods of Door-to-door Visitation, Principles and Methods of Obtaining Decisions, Developing and Presenting a Bible Study, and Field Practicum. These are all required specialization courses.

Six electives from which they can choose are: Discipline and Assimilating New Members, Preparing Individuals for Baptism, Handling Difficulties in Bible Studies, Organizing and Conducting Revelation Seminars, Beginning and Organizing Home Outreach Groups (Homes of Hope), and Personal Ministries Leader Training. Each core and specialized course has a developed curriculum, required reading, and a field practicum, if applicable.

Finances

This program seems very cost effective for both the conference and the layperson. While the Conference supplements the instructor's expenses, the lay person gets the blessings of class tutorial services and hand-outs for the \$15.00 registration fee. The total cost to the student is \$150.00 plus whatever cost is incurred for books that may be needed. Because the sessions are taught in at least fifteen different areas and no lodging

is needed, the cost to the student for travel and other collateral considerations are minimal.

Evaluation

The richness of this program is found in its diversity. It caters to various aspects of ministry that are consistent with the predominantly Caucasian culture in which it was created. Hence, it is probably the most comprehensive of its type. The compulsory nature of the core courses places everyone on a common footing and provides the basics for all Adventist-influenced, Christ-centered evangelism.

The qualified tutorial staff of pastors, administrators and gifted laypeople is an asset. This, not only from a meritorious point of view, but from the experiential. The layperson has instructors that know from experience what they are teaching.

Relative to Bible Instructorship, the Personal Evangelism specialty is good but somewhat broad. It is my opinion that the complete set of classes offered in this area would be an advantage but not critical to the initial training. The requirement¹ to complete three hours of general door-to-door visiting and two hours of actual Bible study participation breathes security and confidence.

¹Institute of Christian Ministries Bulletin, 27.

Of concern would be (1) the time element and (2) the program's inability to meet the needs of strict Bible Instructorship. Relative to the first point, an individual would have to make themselves available for three to four hours, at least three Sundays out of most months, for six to nine months out of the year. While this method may add to maturation, it is generally disadvantageous because of interest fluctuations and the greater probability of conflicts due to unforeseen events over the extended period.

It is acknowledged that the Personal Ministry specialty was never intended to meet the needs of only potential Bible Instructors. It prepares individuals to give Bible studies, but does not specifically prepare the person to be a Bible Instructor.

A case in point is seen in the category of electives. Under this specialty, presently, the courses Preparing Individuals for Baptism and Handling Difficulties in Bible Studies are electives. The member can choose not to take them. As a part of the Bible Instructor's preparation, these would be indispensable.

Conclusively, what Kurt Johnson and the Oregon Conference has done is very commendable. It reflects vision and progressiveness. They have provided a valuable tool to the NAD in the field of Personal Ministry. It, however, does not equip laymembers to strictly

fulfill the position of a BI; neither does it provide an instrument for the equipping of the same.

If expanded and modified to provide a little more depth in specialized areas, the program may be second to none in its field.

Northeastern Conference

Intended Clientele

The Northeastern Conference has a very strong interest in Bible Instructors. So much so that in 1990 they launched a goal of training one thousand laypersons as BIs by 1995. They believe that there are consecrated and talented laypeople in each congregation who, once trained, can do a mighty work for the Lord.

These prospective workers are not chosen at random, however. It is not "whosoever will" that are encouraged to enlist. Based on the fact that the potential BI has to be comfortable and encouraged by the local body, the church pastor, in collaboration with the church, recommends two individuals each year to be trained. So far, the 106 conference churches have sent over 300 individuals to be trained.¹

¹Norman Snipes, Personal Ministries Director, reports that in 1990 the Northeastern Conference hired the first Caucasian Bible Worker.

Course Content

The entire course is a two-month program consisting of about 25 hours. When it is conducted in seminar style in the city, the classes meet on Sunday for five to six hours, and it then continues for eight to ten weeks, meeting two hours at a time each Sunday. If the program is held in outlying areas, they meet for six hours on five consecutive Sundays.

The presenters or instructors are key pastors who have been handpicked by the conference Personal Ministries Director. They are chosen on the basis of being successful in tent crusades and/or personal Bible study evangelism.

The lecture format requires the student to develop a Bible study, engage in an active Bible study, practical exercises, quizzes, and other assignments. The two manual instructional tools are divided into ten sessions consisting of required reading, handouts, class exercises, and the subject under consideration. The class periods are as follows: Session I: Introduction-Goals and Purpose. Session II: Review Personal Testimony. Session III, Session IV, Session V, Session VI: Meeting Objections and Excuses, Session VII: The Art of Gaining Decisions and How to Prepare a Candidate for Baptism, Session VIII, Session IX, and Session X: Witnessing Testimonies, How to Train Someone Else to

Witness, and Graduation Practice.

At the conclusion of each session, the trainee gives Bible studies in a crusade or Revelation Seminar. The leaders/instructors evaluate each Bible Instructor based on his/her performance in class and in active ministry.

The graduation exercises are held once a year at the Laymen's Convention which boasts 800-1000 in attendance. A diploma is given to the successful student and an ID card endorsing their ministry for a two-year period. At the end of this two-year period, if the new Bible Instructor has not been responsible for bringing at least one individual to Christ through Bible studies, the ID card is not renewed. Elder Snipes reports that already each graduation class has been bringing between 200 and 250 people for baptism each year.

Finances

A program of this magnitude engenders ongoing expenses. Each trainee is charged a \$12.00 enrollment fee when they begin the class. This helps to finance the operation but by no means covers the entire cost.

The conference absorbs most of the cost of the eighty-four-page manual, a meal at the conclusion of the class, and the cost of graduation exercises. Because the program is generally taken to each member, transportation costs are minimal. The Personal Ministries

Department subsidizes the cost of the instructors for per diem and mileage.

Evaluation

Elder Snipes and the Northeastern Conference is to be commended for this fine program. It reflects a visionary approach that will put the conference on the cutting edge in the 90s.

Their method of selecting the potential BI and the tutors give the entire scheme a certain amount of success. The question is whether or not this is the best possible way to approach it. It would seem that a better scheme would leave out the possibility of individuals being chosen on the basis of their success in other related areas or because of their affinity to the significant decision-makers.

The quizzes, evaluations, practical assignments, and duration are all assets. They aid the student in the internalizing process and give valuable hands-on experience. Of some concern would be the duration of the city seminar that lasts for eight to ten weeks. It is somewhat remote for an individual to be free to attend for that length of time on each Sunday.

Other benefits include the financial cost and the built-in accountability factors. Catering primarily to a non-Caucasian society, the conference has kept the outlay of money to a minimum. The ID cards give stature and

prominence to the graduates, while at the same time insure that the graduates continue working.

The two-volume, 174-page training manuals are being looked at by the Conference Personal Ministries Department with the intentions to change, to some extent, the content and procedure. With regard to the content:

1. It would seem that various sections are mere reproduced copies of other materials that deal with a related topic.

2. While important areas are considered, the table of contents portrays a lack of completeness in integral phases of total Bible Instructorship.

3. Consistent with their aim, the content, tenure, and strategy reflects a predominantly African-American clientele.

Therefore this program could be considered by some as the most developed of its nature in the North American Division. It is probably the only program that is geared strictly to BIs on a conference level.

South Atlantic Conference

Intended Clientele

Ruby Perry is synonymous with the BI program of South Atlantic Conference. Unlike the Northeastern Conference, the South Atlantic Conference does not have a conference-sponsored BI program. Mrs. Perry, having been a Seventh-day Adventist for over forty years and having

served as a conference BI for fourteen years, goes from place to place teaching and training lay individuals to do this specialized work.

Interested individuals are invited to attend her classes after announcements have been made either in the local church or at camp meeting. Consistent with past history, middle- to older-aged females with high school to college educations attend.

Course Content

The classes are taught for one and a half hours Sunday through Friday at camp meeting. During the summer, at the invitation of a local pastor, Mrs. Perry will conduct the class for about three hours on a given Sunday and then the pastor continues it, based on her manual. Ideally, the entire content can be covered in six two-hour periods.

The content of the manual is as follows:

Introduction: The Church Member and the Church
Commission; Chapter 1: Personal Preparation; Chapter 2:
Personal Qualifications; Chapter 3: S.W.A.T; Chapter 4:
Preparation--Beginning Soul-Winning; Chapter 5: Christ's
Methods of Evangelism; Chapter 6: Christ Centered
Evangelism; Chapter 7: The Bible Instructor's Tools;
Chapter 8: How Do I Stand?; Chapter 9: What Are We
Accomplishing?; Chapter 10: How to Organize a Bible
Instructor's Guild/Members and Dues; Chapter 11: Church

Members and New Converts; Chapter 12: Witnessing and Bible Study Enrollment; and Chapter 13: Baptism and Nurturing.

Finances

Once again the cost to the prospective BI is minimal. The thirty- to forty-page manual used by Mrs. Perry is copied in advance by the pastor and paid for by the church. The conference does not bear any of the cost per se. An honorarium or gratuity is extended to her by the church to offset any costs and to encourage her.

Evaluation

The South Atlantic Conference does not truly have an organized program for the BI. Whatever is done revolves around a woman who has worked for the conference for fourteen years on a salaried basis and nine years prior to that on a volunteer basis. Because of the vast experience she has gained from working with men like R. C. Conner, Fred Parker, C. D. Brooks, and other noted evangelists in the South Central and South Atlantic Conferences, her program does have some credibility.

Once again the strengths lie in the low cost of financing and, to some degree, the content of the course. The weaknesses pertain to the method of selecting the potential BI, the duration, the organizational structure, and lack of on-the-job training.

It would prove to be a tremendous blessing if the content of the seminar was broadened to include the basic tools and knowledge each potential BI needs. In harmony with this, more time would need to be allotted. Additionally, Mrs. Perry would have to overcome one of the major problems faced by most Bible Instructors--that of pastors not cooperating with BI in permitting them to teach church members and the Conference providing financial support.¹ Mrs. Perry is to be complimented for what she has done.

Summary

Each of the above programs have been designed to fill a certain need within its local territory, based on resources and interest. Each is individually limited, by necessity, to these constraints.

NADIE's five-month program is clerical, academic, moderately expensive, and out of reach for most. It is fulfilling a much-needed role in the intra-religio-academic structure of Seventh-day Adventism. AUC's two-year program is comparatively expensive, somewhat broad in course content and lacks the platform¹ for providing experience for the finer areas of BI. Although the

¹Mrs. Ruby Perry, telephone interview by author, 18 December 1991, Charolette, NC.

¹It would appear that because of accreditation and structural reasons, the college has to confine itself to certain parameters.

Oregon Conference's course is part of their Personal Evangelism program, it has inherent strengths and is accessible, economical, developed, flexible and comprehensive. The elongated time-period necessary for completion and the BI's track being a part of a larger ministry lends itself to inherent weaknesses if one desires to develop competency in Bible Instructorship as a teaching ministry.

Northeastern's two-month program is elaborate, accessible, inexpensive, and visionary. While important areas are considered, integral phases of the BI total ministry is not dealt with. It seems to be a collection of independent areas relating to certain aspects of Bible Instructorship. A refreshing strength, contrary to the others, is the on-the-job training. South Atlantic does not have a program per se. It revolves around a valiant lady who is committed to doing her best in the light of what she has at her disposal. Hence, it can be said to lack comprehensiveness and perpetuality. It does reflect content strength in the areas dealt with.

CHAPTER V

THE IMPLEMENTATION OF A SUGGESTED DESIGN AND MANUAL FOR IDENTIFYING AND EQUIPPING LAY BIBLE INSTRUCTORS THROUGH SPIRITUAL ENGIFTEDNESS

In this chapter, I will identify the process that was used for equipping lay Bible Instructors, a process that evolved (1) choosing the targeted churches from which the members of the class will come, (2) the organization and implementation of the Spiritual Gifts Seminar with the necessary lesson study plans, (3) the directing of those with stipulated gift cluster to a Bible Instructor's Course, and (4) the formation of the suggested BI's manual and course with its necessary lesson study plans.

Before the suggested design can be implemented, however, the teacher of potential Bible Instructors must have some understanding of how adults learn.

A Review of Methods of Adult Learning

"Education is broadly conceived as the deliberate, systematic, and sustained effort to transmit, evoke, or acquire knowledge, attitudes, values, or

skills, as well as any outcomes of that effort."¹ This can be achieved by learning.

But how does the normal adult learn? From the onset, one must realize that adult learning is "a complex phenomenon involving interaction with biological, psychological, and social environmental factors".² This is because adulthood is a changing, fluctuating, developmental phenomenon.

For adults, their orientation to learning is affected by more independent and more self-directed self concepts and these are defined by an accumulation of life experiences. "Adult learning is also affected by developmental tasks related to social roles and an orientation to learning that seeks an immediate application of new knowledge."³ As we prepare to teach adults, then, one needs to bear in mind that their aptitude to learn is based on whether or not they view what is being presented as relevant to everyday life or some contextual goal. Hence, the "'teachable moment' for an adult depends not upon physiological maturation, but in a large measure upon the immediate problems or tasks

¹Gordon G. Darkenwald and Sharon B. Mirriam, Adult Education: Foundations of Practice (New York: Harper & Row Publishers, 1982), 2. Hereafter referred to as Education: FO.

²Ibid., 87.

³Ibid., 86.

associated with social roles and functions".¹

These adult learners, according to Cyril O. Houle of the University of Chicago, fall into three categories: (1) the goal-oriented adult, (2) the activity-oriented adult, and (3) the learning-oriented adult.² Those who would teach adults must bear in mind that the goal-oriented person has specific goals that they contemplate achieving. Frustration, disappointment, and criticism of the program is the result of their failing to achieve these goals. The activity-oriented individual is one who enjoys the fellowship, fraternity, and the socio-intellectual climate of their learning experience. For the learning-oriented, learning for the joy of learning is the motive. They frequent libraries, attend classes, and read on their own in pursuit of their continual objective and desire to know.

One of the observations made by Houle in his study of adult learners is that "no matter how intensely an individual may desire to learn, he or she usually does not do so actively if the marriage partner has an objection to the learning activity."³ In this light, then, I will seek to portray two broad methods of learning.

¹Ibid., 87.

²Cyril O. Houle, The Inquiring Mind (New York: University of Wisconsin Press, 1961), 43.

³Ibid., 43.

Connectionism

Connectionism or S-R theory of learning put forth by psychologist E. L. Thorndike states that

learners will acquire and remember those responses that lead to satisfying after effects (law of effect): repetition in itself does not establish a connection, but repetition of a meaningful bond will strengthen the learning (law of exercise).¹

Not all clinical minds approve of Thorndike's method of arriving at his conclusions; the strengths of his conclusions do merit consideration, however.

As we analyze this method of learning, we notice the following: (1) adults not only learn by association, but they learn and develop habits based on the benefits of satisfaction and (2) because of age and other psychological factors, repetition does not of itself produce the most favorable results--"knowledge learned by rote does not become integrated within one's cognitive structure and so it is more easily forgotten."² The repetition has to be connected to either pleasurable conditions and activities and/or perceived benefits. The exception to this is in regard to skill development. Here, learning is enhanced by repetition, but preferably spaced systematically over a period of time.

Hence, adults learn best when they can associate the cognitive data with pleasurable or unpleasurable

¹Darkenwald, Education: FOP, 100.

²Ibid., 103.

experiences. Perception of the environment, preconceived ideas, and biases play a larger role in adult learning. An individual tends to internalize the material and place it into mental categories and priority scales. In this light, knowledge is not totally something given. Rather it is discovered.

Conceptualization/Integration

Conceptualization of integration calls for the use of the mind. Ideas formed from particular occurrences or instances are formalized and integrated with the total adult experience. "To maximize learning, information should be presented in some organized fashion. Material can be arranged to proceed from simple to complex or can be organized around related concepts."¹ In this method, the intrinsic motivation is in the satisfaction of learning itself or when needs are satisfied by the learning. Non-adults tend to respond to the extrinsic motivation of tangible rewards and circumstantial modifiers.

When the adult-learner's needs are built around an educational activity, more permanent learning is insured. Further, adult education experience is effected by environment. "Tangible stimuli such as noise, crowded seating, temperature, lighting, etc. can interfere with

¹Ibid., 110.

the learning process. Other factors such as tension, derision, pressure, fatigue, and poor health also can impede learning."¹

One may not think that the environment or place of learning is important for adults, but the Education Testing Service Survey (see table 8), on learning methods preferred by would-be learners and methods used by participants in adult education, reveals otherwise.

TABLE 8
EDUCATION TESTING SERVICE SURVEY

Method	Preferred By Would Be Learners	Used By Participants
Lectures or Classes	28	35
On-the-Job Training, Internship	21	14
Conferences, Institutes, or Workshops	13	8
Individual Lessons	8	6
Discussion Groups, Book Club, Study Group	8	4
Self-Study, No Formal Instruction	7	17
Correspondence	3	5
Group Action Project	3	2
Travel-Study Program	2	*
TV or Video Cassettes	1	*
Radio, Records, or Audio Cassettes	1	*
Other Method	*	2
No Response	4	8
Totals	100%	100%

*Less than 1 percent.

Source: Patricia Cross and John Valley, eds., Planning Non-Traditional Programs (San Francisco: Jossey-Bass, 1974), 30.

¹Ibid., 111.

The learning methods preferred by "Would-be Learners" revealed that while only 28 percent preferred the lecture or class setting, 35 percent actually used it. The National Center for Education Statistics surveyed participating adults to report all teaching methods used for each course taken in 1975. The survey showed that 61 percent of all learning activities involved the presence of a classroom teacher, while nearly two-fifths of all adult education activities occur in their absence.¹ Table 8 also shows that on-the-job training is preferred by more adults than actually used this method of learning, as are short-term conferences and workshops, informal discussion, or study groups and private instruction.

Beyond this, it is startling to see the low rating for electronic media and various technological devices for learning. Not only do very few adults actually employ television, radio, or cassettes for learning, but even more surprisingly only a small fraction of would-be learners indicate a preference for such methods. Based on Cross and Valley (table 8) adults generally prefer passive and traditional approaches to learning and less formal learning methods. "This adult

¹National Center for Education Statistics, Participation in Adult Education: Final Report, 1975 (Washington, D.C.: Government Printing Office, 1978), 63.

learner lives in a world of concepts rather than in a world of objects, events and situations."¹ The above approaches, however, are conditioned by relational variants.

The decade of the nineties portrays a change in this area. Carl F. George and Robert E. Logan writing in opposition to the American education model of orient, equip, and involve, reflects the prevailing contemporary situation when they wrote "People learn in the context of doing."² They then suggest the 'Orient, involve, and equip' model in which

training is a four step process:

- a. I do, you watch (observation and model).
- b. I do, you help (limited participation).
- c. You do, I help (assist, evaluate).
- d. You do, I watch (fully trained, encourage).³

Last, both the learning or training processes are personalized and integrated into life through at least two types of reasoning: deductive and inductive.

These concepts are personalized and integrated into life through at least two types of reasoning: deductive and inductive. Inductively, the adult collects the data, facts, and information and draws general

¹Philip D. Langerman, ed., You Can Be a Successful Teacher of Adults (Washington, DC: National Education Association, 1974), 32.

²Carl F. George and Robert E. Logan, Leading and Managing Your Church (Old Tappan, NJ: Fleming H. Revell Co., 1987), 109-110.

³Ibid., 110.

conclusions pursuant to maintaining stability, logic, and/or progression. Deductively, he/she assimilates the general and broad informative content and seeks to draw specific points (deductions) from the aforementioned body of information.

We have seen in helping a person to learn, the teacher must be able to help create a positive emotional climate, while being sensitive to the physical characteristics conducive to adult limitations.¹ Further, while adults are eager to learn, a readiness to learn the problem-centered orientation normally shared by adults and the time perspective are also critical elements. All this must fit into the varied experience matrix of adulthood as he or she is prepared to teach BI.

Identifying and Equipping Lay Bible Instructors Through Spiritual Gifts

Criteria for Individuals to Be Selected

Spiritual engiftedness is Biblical and relevant to the mission of the Christian Church of this decade. As the risen Savior ascended to the heaven of heavens, taking His seat at the right hand of His Father, He gave gifts unto man. These gifts are imparted to each born-

¹See chapter 7 in J. Roby Kidd, How Adults Learn (New York: Association Press, 1979), and William A. Draves, How to Teach Adults (Manhattan, KS: Learning Resources Network, 1984).

again believer for the purpose of ministry.

Any endeavor that is designed to equip the laity has to be purposeful, intelligent, and in harmony with the revealed will of God. I would therefore suggest that such methods as (1) encouraging just anyone, irrespective to their abilities and empowerment, (2) a select group of leaders choosing the prospective BI and (3) that of willing, available, well-intentioned believers does not reflect the above.

The overall objective of the SG seminar was to help laymembers to discover their engiftedness, and based on that engiftedness direct those with certain gift-mixes¹ to be identified and equipped as BI. This is believed to be more in harmony with how an intelligent God would have His people operate.

Four NAD congregations in the Lake Region Conference were invited to participate in a design that would necessitate two phases. The first phase would be composed of a two-day seminar on Spiritual Gifts. The second phase would last for nine meeting periods and would seek to equip the layperson to be a BI.

The four churches were: The Calvin Center SDA Church, Cassopolis, Michigan; Faith SDA Church, Dowagiac,

¹Any two or more of the following speaking gifts-- Knowledge, Wisdom, Evangelism, Teaching, and Exhortation--and any two or more of the following subordinate gifts-- Missionary, Discernment, Helps, Serving, and Mercy.

Michigan with John Abrahams as pastor; Philadelphia SDA Church, Niles, Michigan with Ralph Shelton as Pastor; and the Berean SDA Church where I served as the pastor. Fifty-seven individuals responded. These enrollees had not been exposed to a seminar on Spiritual Gifts¹ and were of a multi-cultural heritage.

The seminar was held at the Philadelphia SDA Church on January 4 and 5, 1992. There were 2 two-hour sessions: Friday, January 4 from 7 P.M. to 9 P.M. and Sabbath, January 5, from 3:30 P.M. to 5:30 P.M. After a colorful welcome by the host, Pastor Ralph Shelton, I gave a brief introduction and overview of what was to be dealt with on that Friday night. Based on how adults learn, the period was divided into three 30-minute sessions, with a five-minute break separating each one.

Aim of Session 1

The aim of Session 1 was to introduce the subject of Spiritual Gifts and lay the foundation of its ministry in the church.

Lesson Plan Outline

1. Provide a conducive climate by giving an introduction to the subject, ascertain by assessment

¹The text for this seminar was developed by J. Milton Thomas, former director of Church Growth in the Northeastern Conference of SDA and used with his permission.

(see tool in the seminar materials) of the class's understanding of Spiritual Gifts and acknowledgement of primary resources.

2. The church is experiencing a new potential.

3. The Church, as the body of Christ, fulfills its mission through ministry.

Aim of Session 2

The aim of Session 2 was to enlighten the class as to the person, function, and role of the Holy Spirit in the equipping of members.

Lesson Plan Outline

1. The person and work of the Holy Spirit.

2. The inner work of the Holy Spirit on the heart and His ability to guide the believer in ministry.

3. Conditions for receiving the Holy Spirit as found in the Bible and the writings of Ellen G. White.

Aim of Session 3

The aim of Session 3 was to find the gifts in the Bible and understand their significance both in the life of the believer and the church.

Lesson Plan Outline

1. Definition and importance of SG.

2. The apportioning of SG.

3. Locating the main SG as found in the Bible.

(Rom 12; 15:15, 1 Cor 7:7; 12; 13:3; Eph 3:7; 8:4; and 1 Pet 4:9,10.)

4. Cautions to consider in studying SG.

5. The concept of significant SG.

The subject of SG was introduced by highlighting various concepts on SG. A verbal analysis of the class's understanding of SG was ascertained. Sources of written material and works by other authors were brought to view as it related to the seminar.

The church is coming to the realization that it cannot fulfill its mission without the utilization of its members according to their unique skills and abilities. With this, there is a new awakening. Members are being released from guilt and negative elements because of the realization that each individual is empowered to work according to the equipping of the Holy Spirit. This has added power, freshness, and a new assertiveness in individual ministry.

The Holy Spirit gives gifts to every believer and the rich variety of these special abilities, when recognized, developed, and used together for various ministries in the body in the spirit of unity and love, will bring about a new potential. Failure to realize this cripples the church, minimizes participation, and quenches the Holy Spirit's ministry in the body.

The church is seen as the body of Christ with

each member possessing different abilities. Christ, the Head, has given superintendence to the Holy Spirit who is His Vicar. The members thus become a royal priesthood under the governance of the Holy Spirit. The Comforter then leads each member of the corporate body in the fulfilling of the Savior's mission. Lastly, God has ordained various ministries within the body for the equipping and building up of His people (Eph 4:4-8, 11-16). Spiritual gifts will help this process.

In Session 2 we looked at the work, ministry, and function of the Holy Spirit. We understood that the Holy Spirit is a personal Being and demonstrates the prerogatives of divinity. Not excluding other areas of ministry when He abides within the heart of the believer, that believer is transformed primarily from within. With His indwelling, the individual's life is empowered.

This is not a reckless empowering. It is an empowering with a purpose. God's will for the believer's life, viz a viz his/her calling to ministry, is made known. In order for this to happen, the born-again individual must be willing to (1) receive the Holy Spirit, (2) have an intense desire, (3) clear away the obstructions, (4) put aside self, (5) surrender to be guided, controlled, and used by the Holy Spirit, and (6) plead and claim the promise of the Holy Spirit's reception.

In Session 3 the aim was to find the major

Spiritual Gifts as found in the Bible. It was discovered that every member had at least one gift given by the Holy Spirit. All do not receive the same gift, hence all do not do the same thing. The aforementioned portions of Scripture were reviewed, bringing to view the major Spiritual Gifts.

Time was taken to highlight the differences between Spiritual Gifts and natural talents, Spiritual Gifts and the fruit of the Spirit, and Christian roles. One must be watchful for counterfeit gifts, realizing at the same time that both the list and subject of Spiritual Gifts was not complete and therefore closed. Lastly, suggested definitions for the new-found Spiritual Gifts were enumerated.

The final day permitted Sessions 4, 5, and 6, which dealt with the following:

Aim of Session 4

The aim of this session was to lead each member into the discovery of his/her spiritual gifts.

Lesson Plan Outline

1. Distribute the Houts Chart (appendix B) asking each individual to respond to the 125 statements.
2. Tabulate and lead out in the formalization of gift clusters.

Aim of Session 5

The aim of this session was to crystalize each ministry according to the imparted gifts.

Lesson Plan Outline

1. Share the eight-point plan of discerning one's spiritual gifts.
2. Divide into groups in an attempt to consolidate findings.

Aim of Session 6

The aim of this session was to direct individuals according to gift clusters to various areas of possible ministry.

Lesson Plan Outline

1. Share various ways in which gifts can be utilized within the church.
2. Share applications of how the gifts can be used in personal relationships, nominating committees, and the work force mix.
3. Invite individuals with gift clusters that are conducive to the ministry of a BI to join in the forthcoming Bible Instructor's training course.

In an attempt to reach the goal of Session 1 of this the final day, time was taken out to give serious consideration to prayer for the enlightenment of the Holy Spirit. Then after bearing in mind what the Bible had to

say about Spiritual Gifts, the abbreviated Houts Questionnaire was distributed. Attendees were to go through the list of statements, being careful to keep in mind that they were to respond to these statements based on previous experiences. When this was done, attendees were to place the numeric value of each answer next to each question according to the abbreviated Houts chart. Based on this information, the dominant and subordinate gifts were categorized into clusters (i.e., Leadership Cluster = leadership, administration, and faith; Teaching Cluster = knowledge, teaching).

After a brief intermission, we went into the second part of session 6. Here we desired to crystallize various ministries according to gift clusters. We reviewed the eight-point plan for discerning one's Spiritual Gifts.¹ The class was then divided into groups of twos and threes. If at all possible, individuals who were familiar or acquainted with another would join a particular group. Once in the group, each member was to share various ways in which they felt a particular gift had exhibited itself in his/her life. Others in the group were then to confirm as far as possible that which was shared.

As we came to the last session of this two-day

¹See section entitled Spiritual Gifts in chapter 3.

experience, there was an element of excitement and joy. We were well on our way to directing individuals to various ministry models. The dominant and subordinate gifts were viewed from the standpoint of what vocations and ministries would give expression to the said formations. Those individuals who possessed at least a total of four dominant and subordinate gifts as in Teaching, Exhortation, Evangelism, Wisdom, Knowledge, Helps, Hospitality, and Serving were encouraged to attend the Bible Instructor's class.

Verbal examples of how different gifts could be utilized within the church were shared. Individuals attested to having experienced greater satisfaction and success in different areas and at the same time found it difficult, or even shied away from, other areas of ministry. This was also confirmed in personal relationships and other work force mixes.

Forms were then filled out with the intention of sharing ways in which they could minister in their respective churches and communities. These forms were to be given to their pastors. The remaining time was devoted to highlighting the wealth of what they had received and encouraging those individuals who had the pertinent gifts to be a part of the upcoming BI's seminar.

Of the fifty-seven individuals attending,

twenty-one signed up for the BI's course that was to take place February 15 to 23 at the Niles Philadelphia SDA Church. Hence, the stage was set for the next step.

Implementation of a Bible Instructor's Manual
for the Instructing of the Laity

Based on the response of the Spiritual Gifts Seminar, the Lay Bible Instructor's Seminar was conducted at the Niles Philadelphia SDA Church from February 15-23, 1991, and consisted of nine 2-hour sessions.

After a brief introduction, an overview of the course content, resources, class methodology, and goal was presented.

Aim of Session 1

The aim of this session (Section A of the Bible Instructor's Manual, appendix C) was to introduce each participant to the origin, importance, and need of Bible Instructorship, its advantages, and some divine promises that would attend their ministry.

Lesson Plan Outline

1. Enlighten each participant of the missiological impact of Bible Instructorship as a specialized ministry.

2. Share the relevance of opening up the Bible in Bible reading from a historical and denominational point of view.

3. Pinpoint some major advantages of giving Bible studies as a viable means of specialized evangelism.

4. Bring to view Spirit of Prophecy promises of success as a result of their ministry.

5. Permit time to answer questions.

6. Pass out "Test A: Introduction."

The introductory session began on a very encouraging and optimistic note. The importance and need¹ of Bible instructorship was substantiated on the basis that the church is the organized agency for the salvation of men, and that it was organized for service. The winning of souls should be the life work of all who profess the name of Christ. Because there are individuals who would never be reached without entering their home, and because the work of the third angel's message is largely accomplished thereby, Bible Instructors should not wait for souls to come to them. Nothing should hinder this specialized ministry.

Relative to the origin of Bible readings, the New Testament Pauline experience with Aquila and Priscilla was used as a basis. Ellen G. White further underscored the plan of holding Bible readings as a heaven-born idea. In a vision she saw hundreds and thousands of people

¹The underlined portions in this chapter align themselves with the outline of the Bible Instructor's Manual; see appendix C.

visiting families and opening the word of God. The plan of giving Bible studies was brought to the Seventh-day Adventist Church in the setting of the California 1882 campmeeting with Elder S.N. Haskell.

There are at least four advantages to giving Bible studies:

1. There is a greater influence.
2. It is one of the most effective ways.
3. It follows more closely the New Testament model.
4. There are greater personal benefits.

God has given precious promises to accompany the work of the BI--promises that divine assistance is available for all the emergencies that he/she might face. There is no limit to the usefulness of the humble, responsive worker. If he/she submits to the Lord for service, power will be given for the attainment of measureless results. It is not one's capabilities, but what God can do for him/her that will give success. The Holy Spirit will bless the seeker of truth.

To conclude the session, a short test on Section A was given out, marked, and graded by letting each student grade a fellow student's paper based on the answers that were given by the instructor.

Aim of Session 2

The aim of this session was to introduce each attendee to the important aspects of the BI as a person based on excerpts from the Spirit of Prophecy (see pages 231-238).

Lesson Plan Outline

1. Review the qualifications of a BI.
2. Highlight the mental attitude that each BI should have.
3. Substantiate an acceptable dress code.
4. Bring to view the importance of correct habits that will aid the BI in their ministry.
5. Mention the importance and relevance of true etiquette in the life and ministry of the BI.
6. Take time to answer any questions.

The next section dealt with the qualifications of the Bible Instructor. He/she should possess a personal relationship with God, be genuine, polite, consecrated, courageous, sympathetic, have a love for souls, and an uplifting influence. He/she should operate with efficiency, faithfulness, and in a dignified manner.

The mental attitude of the BI should be characterized by teachableness, eagerness to learn, progressiveness, and aggressiveness. His/her dress should be free from carelessness. The taste, color, and fit should enhance their influence in labor.

While all good habits are of benefit to each worker of God, certain habits of the BI are paramount. His/her life should be accentuated with efficiency, punctuality, and thoughtfulness. Not only are BIs to be given to study and prayer, but they must have established a good prayer life pattern. Etiquette is indispensable. All coarseness and roughness should be avoided; every approach to evil avoided. A good name is of more value than silver or gold.

Aim of Session 3

The aim of this session was to bring to view the tools of craftsmanship used in the BI's work (see pages 236-240).

Lesson Plan Outline

1. Share the primary tools (Bible, writing utensils, concordance, etc.) used by the BI.
2. Share the secondary tools (Lesson plans, atlases, commentaries, dictionaries, etc.) used by the BI.
3. Pass out test on Sections B and C.
4. Introduce "How the Bible Was Written".
5. Permit time to answer questions.

The first topic to be discussed in this session was the primary tools of the BI. These are: dictionaries, concordances, Bibles, and writing materials.

Definitions and uses of each were highlighted. Among English dictionaries, Webster's Seventh New Collegiate Dictionary or American Standard Dictionary was credited. The Interpretative Dictionary of the Bible was relevant to Bible dictionaries and The New International Dictionary of the Christian Church was used as an example of a good church dictionary. Young's and Strong's Exhaustive Concordance of the Bible were cited as good concordances. Bibles should be chosen according to durability, size, type, and resources. An accordion file, a sturdy book or note-pad, and writing instruments filled the category of writing materials.

The second topic to be addressed was that of secondary tools. Commentaries, atlases, encyclopedias, source books, Bible study lessons, guides, and other biblical helps were dealt with. With each of the above, mention was made as to their use and benefit to the BI who is in pursuit of knowledge.

An overview of how the Bible was written was given. Its composition, literary form, and the SDA concept of inspiration undergirded this area.

Aim of Session 4

The aim of this session was to introduce each trainee to the Bible as a primary tool (see pages 241-250).

Lesson Plan Outline

1. Share with each student how the Bible was written.
2. Share with the class the different types of Bibles.
3. Share with the class the difference between versions and translations, and substantiate the merits of each one.
4. Share with the class the basic principles of interpretation.
5. Questions on Session material.
6. Pass out and let each student complete at home a test on Section D.

Because of the primacy of the Bible, considerable time was spent on this subject. Not only was the area of how the Bible was written dealt with at great length, but care was taken to make sure that each one had this concept clear in his/her mind. The attendees were shown that the sixty-six books of the Bible were written by different individuals for different purposes and at different times. As to its literary form, the language of the Scriptures may be in the form of poetry or prose; it may be literal or figurative; it may be historical, prophetic, or apocalyptic. The SDA concept of inspiration holds that (1) God cleanses and prepares individuals for revelation, (2) He reveals information either

verbally, mentally, or by visions and guides, if need be, in the deliverance of the message so that that which is in the mind of God has been communicated. Hence, inspiration acts on the individual and not the word. The thought is inspired, not the word. In the whole process of communicating truth, the nature and personality of the writer and the historical context came into play as it was written.

There are different types of Bibles: The Standard Bible, the Reference Bible, the Topical Bible, the Multi-Version Bible, and the Study Bible. The class was shown the reason for the various versions and translations. The group authorship, the age of each version, and the authors' strict adherence to the text will determine its use and reliability. The literal and natural versions were described with their accompanying advantages and disadvantages.

Because of diverse literary forms, the languages of the original text, modes of thought, expressions, customs, and historical settings, sound principles of interpretation are needed. These principles are: (1) Scripture is to be accepted literally unless the context makes it clear that a figure of speech is being used by the sacred writer, (2) the language of the Bible should be explained according to its obvious meaning unless a figure or symbol is employed, (3) the searcher should

compare all relevant Scriptural passages, (4) the immediate and enlarged context is to be born on the verse/s, and (5) the nature, personality, time, and purpose of the person's writing is to be considered.

Aim of Session 5

The aim of this session was to review important aspects of the previous lesson and share with the class significant considerations about the BI's clientele (i.e., the student or candidate) (see pages 251-253).

Lesson Plan Outline

1. Teach the BI how to become familiar and use the candidate's background occupation as a stepping stone to better communication.

2. Teach the BI how to use and interpret the basic nature and goals of individuals irrespective to class or culture.

3. Permit time to answer questions on Session 5.

The BI has to keep in mind the candidate's background and occupation while working for all groups. Various classes were looked at from the standpoint of identifying them, discovering what motivates them, and the best method of dealing with them. The candidate's nature and goals are also important. Habits and customs differ, but human nature is the same everywhere. While the inner drives of envy, lust, greed, pride, power, and honor

motivate individuals, the greatest impulse is that of selfishness. Experience has taught that people want what brings pleasure and avoid that which produces pain. Further, they will select the easiest way to reduce dissonance. Practical exercises on this topic were performed.

Aim of Session 6

The aim of this lesson was to introduce the BI to at least two methods of studying the Bible in an attempt to draw the truth therein (see pages 254-273).

Lesson Plan Outline

1. Pass out the manuscript on the historical method of Bible study, but deal with the topical method.
2. Show the class how to study a Bible passage from an exegetical or expository point of view.
3. Share with the class how to prepare a Bible study for presentation to a candidate; give out the excerpt dealing with a summary of this method.
4. Permit time to answer questions on Section 6.
5. Pass out test dealing with "How to Prepare a Bible Study."

Material dealing with the historical method of studying the Bible was given out. This dealt with the study of a book, the historical event, and an example of the narrative exposition.

The next type of study that was dealt with was the topical Bible study. It was pointed out that the

topical Bible study's scope would depend on the topic or the intentions of the student. It may have its own natural inherent form. If the form is imposed or given to it, it can be (1) sequential in time--passing from history to the present or the future, (2) event centered, or (3) problem centered. Key questions are What?, How?, Where?, When?, Why?, Who?, What then?. Whatever the form, it should always have at least the facts, the meaning, and the application. One would choose a relevant topic. Then taking a concordance, one would look up all related texts, writing down the text and the gist of the thought. They will then narrow down the topic, if need be, and discard unimportant or irrelevant passages. If the form is not inherent, give it a form based on progression. Then conclude with a summary or thesis. If, after having studied the subject, one would want to use it to give a Bible study, the studied material can be divided into divisions forming an introduction, body, and a conclusion.

The exegetical or expository Bible study was dealt with next. A definition and goal of this method of study was given. In attempting to illustrate this form, a wheel was used as an example.

The **main theme** of the passage is the **hub**, and the **contributing thoughts** in the passage, which through further light upon the theme, or which bring from this theme, are **spokes** of the wheel which radiate

from the hub, thus presenting a complete unit.¹

The following six steps are taken: (1) Select the passage to be expounded or exposed. (2) Discover its main theme or subject by asking "What is being talked about?" This theme should be written out briefly in one's own words, using the logical method of statement. (3) Discover the contributing thoughts in the passage that throw light on the theme, or spring from the theme by asking the question "What is being said about it?". Again, this should be written down in the instructor's own words, then the contributing thoughts further arranged in a logical sequence. (4) The question "What does it mean?" is asked. From this question one gets the explanation of truths. (5) We then ask "Is it true? Do I believe it?" Bear in mind these two question need not be written down. They happen internally. The only time one would write them down is if the statements of truth are being proven. (6) To further experience truth, an appeal to act is made by asking "So what? or What difference does it make?" This conclusion may take the form of exhortation, of entreaty or appeal, of encouragement and consolation.

2 Cor 5:17 was then used as an example to give the class members experience in this method.

The next area that was dealt with was the

¹Alfred P. Gibbs, The Preacher and His Preaching (Kansas City: Walterick Publishers, 1964), 242

preparation of a Bible study. The first thing to do was **decide upon the subject.** The selection may be determined by (1) the needs of the hearers, (2) respect to the proper sequence of thought, or (3) the occasion. Mentally, the instructor should **have a distinct plan in mind.** The second thing he or she would want to do is **gather suitable texts.** This can be done by jotting down texts that are known from memory first. Then, using a concordance, find additional passages that deal with the subject. Write beside all the texts the thought brought out in each text. Third, they would want to **build the framework.** This framework will consist of suitable heads to mark the divisions of the study. These divisions would give the main points to be developed in the study and should be stated concisely and clearly. Three or four divisions are a good number.

For the theme "the second coming of Christ," the four divisions could be: (1) the promise of Christ's return, (2) the manner of Christ's return, (3) the time of Christ's return, and (4) the purpose of Christ's return.

After erecting the framework of the study, the instructor should begin the work of building the needed texts into their proper places. Care must be taken to use only texts that relate to the subject.

The fourth thing that the instructor has to do is

formulate appropriate questions that the text will give the answer to. This question-and-answer method of teaching has the advantage of enabling the instructor to formulate questions in such a way as to cause the text to give a very decided and clear answer. Again, care must be taken to be sure that the text is answering the question specifically.

The following suggested rules taken from Training Light Bearers, p. 49-51, were given out.

1. Use the most convincing text first.
2. Use no expression or text that is hard to comprehend.
3. Use as few questions as possible. Six or seven questions in each division is usually sufficient. This will help restrict the study to a half-hour period.
4. In answering your own questions, use few words.
5. To end the study, use a text that clinches the points made in the study. Leave nothing for the people to guess at.
6. Let every question be so stated that the chosen text will answer it.
7. Use, preferably, only one text to answer a question.

With the above material covered, a summary sheet on "How to Prepare a Bible Study" was given out

explaining the subject matter in seven steps.

Aim of Session 7

The aim of this session was to introduce the class to the basic components in the process of giving Bible studies (see pages 274-297).

Lesson Plan Outline

1. Share with the class basic principles of meeting people.
2. Share with the class the length and sequence of Bible studies.
3. Share with the class the internal components of a Bible study.
4. Highlight the general pitfalls that many BIs fall prey to.
5. Highlight the general principles of communication.
6. Highlight the presentation/technique in giving Bible studies and give the student opportunity to demonstrate the same.
7. Permit time to answer questions on Session 7.
8. Pass out test on Session 7/Section G.

The BI in meeting the people has to be watchful as they come and go. Wherever possible, and most preferably, they should go two by two as they take up

their work in this specialized area. As they enter the home, there should be some light, friendly, yet not flippant, conversation before the actual study. The proper way to begin is to introduce the subject and then have a brief but earnest prayer to open the study.

The "one-soul" audience is the ideal number of persons for a Bible Study. However, the family group should be considered as a unit, and every opportunity taken to reach the entire family. The candidate's wish to invite one or two special friends to join the study should be granted. Upon starting the study, he/she should find the way to the heart by being social and coming close to the candidate.

Christ's method of meeting people involved:

1. Being mindful of the individual
2. Teaching in such a way that the truth is directed to the individual
3. Adopting his teaching to the individual and to the circumstances
4. Identifying himself with his hearers
5. Using the question-and-answer method
6. Teaching with simplicity.

When considering the dynamics of group study, certain practices are helpful.

1. Be mindful of each individual.
2. Though teaching a group, instruction must be

so practical that it will touch the individual's life.

3. Like Paul, we should adapt our approach to those whom we instruct (1 Cor 9:20-23).

4. We must be sincere in living the truth we present.

5. The question-and-answer method in which the entire group participates, is the most effective.

The length and sequence of the study was dealt with next. Because the attention span of most people is about twenty-three and one-half minutes, the time for the actual study should not exceed thirty to forty minutes. On an average, nine to twelve questions well chosen and right to the point is usually sufficient in each division. Truth presented in an easy style, backed up by one, or at the most, two strong proofs is better than an overwhelming array of evidence. Monroe's Motivational Sequence¹ was suggested as a method to use within the study. The experiential sequence involved justification (meets Christ, falls in love with Christ) and sanctification (learns the truth about Christ, prepares for Christ, lives with Christ). The sequence of topical Bible studies dealt with topics relating to Christ's kingdom, salvation, restoration, life, and sanctification.

¹A: Arrest the attention, B: Create interest, C: Establish need, D: Satisfy need, E: Visualize benefits, F: Appeal for action.

The internal components of each Bible study involves the introduction, the body, and the conclusion. The introduction should be brief, serving to introduce the subject. It can be a statement, a poem, or a brief question or two. The body contains the study proper. Here the three to four divisions with the nine questions and answer portions are contained. The conclusion should contain one or more of the following: a summary of the study, a definite statement of the conclusion reached, and an appeal to action and acceptance. Hence, the ending or closing of a Bible study suggests summarizing, clinching, appealing or forecasting: but not all for the same study, however.

Among other dangers, the BI must be mindful of certain pitfalls. The following pitfalls and how to avoid them were mentioned: (1) sidetracked, (2) over-familiarity, (3) confusion of mind, (4) condemning the religions of others, (5) argumentation, (6) spending unnecessary time on points already admitted, (7) a lack of thorough preparation, (8) the use of common expressions, (9) engaging in flattery, and (10) tardiness.

Relative to communication as an art in presenting the gospel message, the class was taught how to announce the text using distinct articulation. The importance of proper speaking and how to speak was also dealt with.

It was felt imperative that the presentation and

technique of the BI should be focused on. Here we looked at the purpose of each study. Should one use an outline or a script? The BI was taught to speak and teach with authority, and to cultivate positiveness, earnestness, and persuasiveness. Find their way to the heart; gain progressive acknowledgement and assent to Bible teaching, before coming to the testing truths; secure a surrender to Christ before pressing for a decision on truth; and impress on the candidates heart the urgency for obedience. The triple alliance against decision for Christ and His word are delay, procrastination, and indecision.

Pertaining to this technique, one should:

1. Ask simple questions.
2. Ask different individuals in the group to read.
3. If children are present, encourage them to participate.
4. Avoid embarrassing anyone who may be reluctant to read.
5. Arrange for those who are more Bible proficient to sit near and assist those who may need help.
6. Encourage the asking of questions by members of the class.
7. Stimulate ready responses by asking simple questions frequently, the answers to which are obvious.
8. Frequently, secure assent from members of the

class on points of doctrine. This will prepare for a final decision.

9. Avoid directing a point of truth to any member of the group that obviously touches a habit or practice that would prove embarrassing to them.

The class then was directed into various methods of winning and dealing with children at a study. These included the affectionate, ill-mannered, and show-off children. Before the session was concluded with some "do's and don'ts," they were shown how to deal with such interruptions as lights burning out, a salesman calling at the door, visitors coming in early or late in the study, and crying babies.

Aim of Session 8

The aim of this session was to introduce each Bible Instructor to the main aspects of gaining decisions (see pages 298-313).

Lesson Plan Outline

1. Introduce the student to the psychology of decision-making.
2. Introduce the student to the necessity, importance, and components of an appeal.
3. Introduce the student to methods of dealing with opposition, objections, and excuses.

4. Introduce the student to the basic principles of motivation.

5. Permit each student to reflect their learning by practicing points 2 and 3 above, and completing an open-book test at home on Session 8/Section H.

6. Permit time to answer questions on Section 8.

The psychology of decision making was discussed in this section. It was pointed out that decisions vary in strength: The stronger it is, the greater the probability that it will result in action. The dominant factors in decision making are: (1) a person's attitude towards the action, (2) the person's expectation of "a significant other," and (3) the person's motivation to comply. Any attempt to influence a person's action by persuasion should aim at influencing these predictors of the strength of the intention to act and consequently of the action itself. The BI was then shown four methods of testing the strength of a decision, thus increasing the strength of any weak variable.

Depending on the nature of the expected action, one of the above predictors/factors would be more important. Observation would indicate where the instructor must aim his or her persuasion. The longer the time interval between the decision and the desired behavior, the greater will be the likelihood of a failure to carry out the intended decision. At the time the decision is

made, the person should have a reasonable perception of the consequences of the intended action. In an attempt to influence the person's attitude, the BI should show the individual what great blessings result from the act or the corresponding ill effects. If the "significant other" is a deterrent to the desired behavior, the BI should attempt to replace that "significant other" with Christ. Questions were then shared with the class on how to evaluate decisions.

After having completed the psychology of decision-making, we went on to deal with the appeal. In this section, we dealt with **the basis of appeals, the three principles of clinching favorable decisions, and nine methods of making it easy for the prospect to act.** In the area that dealt with the basis of appeals, it was pointed out that the subject is a matter of life and death and there is danger in delay. Relative to securing favorable decisions, the BI must (1) have a positive attitude, (2) know when to secure a decision, and (3) make it easy for the person to act. The above three were dealt with in great detail. In knowing when to secure the decision, the BI should utilize their "decision time instinct"¹ and watch for any of the seven decision

¹This is the innate sense that most soul winners develop that now is the time to ask for a decision.

signals¹ that indicate the mind is in turmoil and the person is about to activate his/her will.

As the BI attempts to make it easy for the prospect to act, he/she should always gain progressive assent to truth while appealing to the motives. While it is kept in mind that it is the Holy Spirit's task of convicting the heart, the BI was shown how, when, and why he/she should use several of the following methods of securing a favorable decision.

1. The green light method (A question is asked that tells one whether the way is clear to ask for full surrender.)

2. The challenge method (A question is asked or a statement is made indicating some degree of difficulty where the prospect's will needs to be utilized positively.)

3. The minor point (A question is asked that is of minor consequence but indicates the larger intention of baptism.)

¹(1) If your prospect suddenly backs away from a teaching. (2) You present the prospect with an opportunity to accept Christ, and he begins hedging a bit, withholding a definite decision. (3) The person appears more nervous than usual, without any apparent cause. (4) The prospect gives some kind of direct or indirect communication that he wishes you to leave him alone for awhile. (5) The prospect outrightly avoids you. (6) The prospect quibbles over insignificant points of Bible doctrine. (7) The prospect asks a question, i.e., "Will I have to give up tea and coffee?" or "Will I have to give up my jewelry" and (8) Sometimes the prospect will do something like take a deep breath and sigh or scratch the chin.

4. The concession (A question is asked or statement is made indicating the prospect's permission for the BI to request something on their behalf, indicating baptism.)

5. The inducement (A statement is made that encourages the candidate to gain the benefits resulting from the decision.)

6. The distraction (A statement is made or question asked that distracts the attention from an unnecessary or unfounded element.)

7. The straight forward method (The prospect is simply asked to be baptized.)

8. The balance sheet (The prospect is shown a number of benefits versus the losses as a result of the decision.)

9. The story book appeal. (A short story is told and the prospect is invited to align his/herself with the beneficial elements of the story.)

Opposition, objections, and excuses were dealt with next. What is the best way to meet opposition? Six ways were suggested: (1) exalt Christ and not self, (2) present the truth logically and plainly, (3) be tactful and friendly, (4) do not condemn the religious beliefs of others, (5) consider opposition as being honest, and (6) side-step all arguments.

As we looked at objections and excuses, it was

found that an objection is an honest block to a strong decision. Objections may rise because: (1) a failure of the person to see a need for the decision, (2) a dislike for certain characteristics of the Seventh-day Adventist church, (3) social or economic family problems he or she sees as a part of the consequences of the desired action, and (4) the insufficient motivation. An excuse is an attempt to avoid making a decision and should not even be answered. Rather, it should be interpreted as evidence that the prospect is in the process of making a decision. To differentiate between an excuse and an objection, the BI should observe the timing of the objection or excuse and the person's attitude.

In meeting an objection, the BI should seek to turn the situation into a decided advantage. Here is the procedure:

1. Listen carefully to the objection.
2. Make sure you have an objection and not an excuse by asking if that is the only reason for not deciding.
3. Ask the prospect's reason for the objection.
4. Show the prospect you understand the objection by repeating it in your own words.
5. Get a commitment that if the objection could be removed, he/she would decide immediately.
6. Answer the objection with scripture.

7. Get the decision by using the FFF technique.¹

If the prospect gives a series of reasons for not making a favorable decision, remember the last reason given is normally the important one--the one that should be answered. Then, if in the event a decision still cannot be secured, always leave the prospect approachable for the next appeal.

The last section of the session dealt with basic principles of motivation. Consideration was given to what a motive is, high motives, and neutral motives. Then we looked at one's value system as it pertains to motives. It was noticed that we must take an individual from where we find them and lead them to where we desire them to be. Three fundamental principles underlying all understanding of moving an individual to action are:

1. People will act most easily when they think they will get a value they do not yet possess (possible acquisition), or when they think they can save a value they may lose (possible loss).

2. To persuade men, appeal to the pleasure/pain principle, keeping in mind that the individual will gravitate towards that which is viewed as pleasurable or will shy away from that which is perceived as painful.

¹The FFF technique is where the following sentence is used, "Mr. Jones, I understand exactly how you feel (first F), many others in your present situation have felt (second F) exactly the same way. But, Mr. Jones, they have found . . . (third F)".

3. Appeal to inner drives and motives.

These principles were defined and discussed from the standpoint of discerning how to tell what motivates an individual and appealing to the prospect on that basis.

Aim of Session 9

The aim of session 9 was to introduce the basic components of following up a series of Bible studies and considerations for the closing exercises (see pages 314-322).

Lesson Plan Outline

1. Inform the BI as to what is their responsibility and care of the candidate at the baptism.
2. Inform the BI as to their duty to the candidate after the baptism.
3. Permit time to answer questions.
4. Form the graduation class and exercises.
5. Felicitation and encouragement in ministry.

As we came to the last session of the seminar, we looked at the Bible Instructor's follow-up¹ procedures at the baptism. The first element was their conduct and responsibility at the baptism. The BI should judiciously watch, guard, and reinforce the candidate/s.

¹By follow-up, I mean the course of action that the BI should follow after a series of Bible studies has been shared with a prospect.

As the time for baptism approaches, people tend to find more reasons not to get baptized. Others pressure them or may turn them off. At this point, candidates need to be reassured and encouraged to have a positive attitude towards the act of baptism. Furthermore, they should give evidence of their faith by bringing or demonstrating something tangible of their decision.¹

The following procedures are helpful:

1. Meet the candidates as they arrive and stay as close to them as possible.
2. Inform them as to what to expect, where to go, at what point during the service the baptism will take place, when and where the inquiry of faith will take place, and when to leave to get dressed for the baptism.
3. As far as possible, share with the candidate the significance of different elements or procedures during the service.
4. Be the first to congratulate them after the baptism, and if possible, make arrangements for a fellowship encounter, i.e., lunch.
5. Strongly encourage them to spend at least twenty minutes in private meditation and prayer as soon as it is practical.

¹The candidate could bring a "baptismal bag" containing undergarments, towel, etc. The candidate could give the evangelist or the BI a list of individuals they would like to have present at their baptism.

Depending on the evangelist, resources, and the setting, the BI should be prepared to perform certain duties that are normally done by others (i.e., deacons, deaconesses, choristers). This would involve conducting appropriate songs,¹ helping candidates to dress, and shepherding them to and from the baptismal pool (area).

After the baptism, the BI should rigidly encourage the new member to have regular, private prayer, personal Bible study, and corporate witnessing. Although the pastor and the church officers bear the larger responsibility in grounding new members in their new-found faith and church home, the BI should personally see that the following are encouraged to support the new member:

1. Insist that they attend church services and programs.
2. Expose them to spiritual church members and families.
3. Guard them from so-called "reformers" or embittered back-sliders.
4. Encourage them to erect a family altar.
5. Assist them in possessing "Spirit of Prophecy" books.

¹"Take me to the Water," "There's Power in the Blood," "Love Lifted Me," "The Cleansing Wave," "I Will Follow Thee," etc.

6. Arrange for them to get subscriptions to church periodicals.
7. Provide suitable social activities.
8. Assign them to some form of church/missionary activity.
9. Appoint "spiritual guardians."¹

In some areas of the NAD, the BI is expected to aid in training the new member to work. If this is the case, he/she should recognize that everyone who is added to the church through baptism: (1) should be assigned a place of duty, (2) enters the body of Christ as a missionary, (3) should be an agent of purpose, and (4) will strengthen the hands of their brethren because of their ardent desire to witness to the saving grace of their Savior. Among the areas that new members need to be trained in is that of sharing their personal testimony and engaging in simple tasks such as tract distribution, working as a greeter, usher, or a member of the hospitality or gourmet committees. Witnessing bands and other training classes would be a natural incubator for the perpetuation of this process.

As much as possible, BI should work with the

¹These "spiritual guardians" are normally a husband and wife team or parents, if the candidate is a child. They should be converted, consistent, and dedicated individuals who accept the charge for at least one year while the BI is gradually withdrawing. This program is ordered after the General Conference Church Ministries Spiritual Guardian concept.

pastor and Personal Ministries Department to make sure that the candidate is trained for service.

Care must be taken, however, to ensure that the BI does not utilize most of his/her time in grounding new members to the neglect of being available to bring in new members.

Summary

This chapter dealt primarily with the selecting and training of the potential BIs through the Spiritual Gifts Seminar and the Bible Instructor's Course. The subject of SGs was introduced after assessing the participants' overall knowledge of the subject. An overview of the function and work of the Holy Spirit in the believer's life was presented, with the conditions of receiving the Holy Spirit being highlighted.

The theme of SG was investigated, being careful to underscore the difference between SG and talents, cautions in the study of the subject, biblical occurrences substantiating where the gifts are found in the Bible, and possible definitions for each SG. The abbreviated Houts Questionnaire was then used to bring various personal gifts to view. An eight-point plan for discerning each member's gift cluster/ministry was shared. Those with gift clusters fostering the teaching ministry¹

¹See pp. 95 and 96 of this study for the pool of spiritual gifts, of which the potential BI should exhibit at least four in a dominant and subordinate form.

were encouraged to enter into the experience of being trained as BIs.

The phase in which the BI's manual was used to train BIs lasted for eight days and consisted of nine 2-hour sessions. It dealt with such issues as:

1. The BI's qualifications, mental attitude, dress, and advantages of this specialized ministry and promises of success; the BI's primary and secondary tools; how the Bible was written, and various types of Bible versions and translations.

2. The candidate that the BI is dealing with; and three methods of studying the Bible (historical, topical, and exegetical).

3. The study session itself, covering the principles of meeting people, the length and sequence of the study, the components of a study, pitfalls, and the communication presentation and/or technique in giving the study.

4. The methods of gaining decisions in the form of the psychology of decision making, the appeal, meeting opposition/objections/excuses, and the basic principles of motivation.

5. Follow-up procedures at and after the baptism, the selection of spiritual guardians, and training the newly baptized member to work.

CHAPTER V1

RESULTS FROM IMPLEMENTING THE SUGGESTED DESIGN FOR TRAINING BIBLE INSTRUCTORS AND RECOMMENDATIONS FOR FURTHER STUDY

This chapter is designed to reflect on the learning experience and benefits gained during the formation and implementation of this project. The entire Spiritual Gifts Seminar and Bible Instructor's course will be evaluated on the intrinsic merit of the entire process of equipping BIs based on their engiftedness. Recommendations will be given with the hope that those interested individuals may benefit from this approach.

Personal

The privilege of being used by God is one of the highest honors given to man. The implementation of this design afforded me this privilege. As the author of this project, I was convinced that God wanted me to put greater emphasis on the training of the laity. I realized that much more could be accomplished if we, as clergy-persons, would equip the non-paid sector of our churches to do the work of ministry. I could not envision that I would experience such a blessing as a result of being used by God. Through the investigatory phases of the

project, I was give the opportunity to reflect on the theological implications of teaching people about God.

On not a few occasions, I was impressed by the Lord to insert experiences that I had hitherto not recalled; ideas that riveted points in the mind. I was amazed to know that our Lord Jesus was using me to convey such priceless treasure and then see Him use me as a tool in the selection of gifted members with the intentions of preparing them as BIs.

It was a learning process. It was astonishing to me to come to the awareness that many of my former thoughts had to undergo some major changes. These adjustments were not so much in the area of theology or ecclesiology, but rather in the area of teaching. While I had reviewed the current literature on the subject of Spiritual Gifts, Evangelism and instruction in giving Bible studies, I saw that the setting, method of conveying theory, and the developmental level of the students all have a significant bearing on how adults learn. If the teacher is going to perform effectively, all these concepts must be kept in mind.

It was perceived as never before the right and function of teaching in ministry. The proclamatory aspect of conveying truth has its place. But it would seem evident that a teaching methodology would afford greater response and enhance the learning process. The

students and presenter had opportunity to interact, analyze, and synthesize during the learning process.

During this process, a weakness arose in my method of transferring points in a two-way learning experience. There was a tendency to use theological jargon and then take it for granted that the student understood. Hence, there was the necessity to state propositions and then test the hearer to see whether or not the thought conveyed was what was intended to be communicated.

Both the Spiritual Gifts seminar and the Bible Instructors' Course proved to be rather invigorating to me. By the time I came to the end of the course, I was well on my way to reaching another one of the purposes of the project: that of developing and testing a Bible Instructor's Manual.

The Student's Response to the Spiritual Gifts Seminar

Two evaluation forms were used to reflect on the entire process mentioned in this project (see appendix E). Evaluation form A was used during the last session and was designed to bring to view the impact that the instructor and the teaching materials had on the student. Evaluation form B was filled out after the graduation exercises and was designed to highlight the practicality and feasibility of the entire process of training BIs.

Evaluation Form A

Most of the enrollees felt that they had a good understanding of Spiritual Gifts¹ by the time they came to the end of the course. Not only did they learn about the theological importance of this aspect of ministry, but they saw the place and function of Spiritual Gifts in the fabric of church life.

Furthermore, they were able to create a balance in their individual ministries as it relates to the multiplicity of church operations. The normal barriers that are present between departments are being broken down. There was a sympathetic interrelationship. As with the function and place of parts of the human body, it was seen that the various gifts gave expression to different ministries.

These ministries are distinct and unique in their own setting. Yet they have a definite part to play in the normal working of church operations, the absence of which truncates and/or modifies the full impact of the body of Christ as it seeks to fulfill its mission. In this case, unhealthy competition, envy, and unrealistic expectations are minimized, if not, foreign in the presence of those who are enlightened about Spiritual Gifts.

¹Of the graduating class who did the Spiritual Gifts Seminar, 68.42 percent said unequivocally that the first phase was enlightening, helpful, and indispensable to their becoming BIs.

There were those who were freed from false guilt occasioned by uninformed and misdirected expectations of leaders. They understood that Christ did not expect each member to do exactly the same thing. One should work in concert with the administration, and attempt to aid the church in fulfilling its corporate mission. But Heaven does not expect or desire every believer to do the same thing in the same place in the same way.

There was another side effect. Many of the enrollees received a fresh and invigorating spirit. For many of them, the new-found knowledge charged them with power and aggressiveness. They were now eager to minister according to their newly recognized gifts. This was especially true of the twenty-one individuals who were invited to prepare themselves to become BIs. The others filled out forms (see appendix B) indicating the Spiritual Gifts they possessed, how they thought their gifts could best be used for God and an invitation for the local pastors to follow up the seminar's thrust by the encouragement to utilize the members' gifts in ministry.

The Student's Response to the Bible Instructor's Course

Of the twenty-one potential BIs, nineteen responded to evaluation form A (pp. 383-386). When asked about the preparedness of the presenter, 89.5 percent said the presenter was well prepared, and 10.5 percent

said he was well prepared but on the lower end of the high-performance triad.

Of particular interest was the respondents' reaction to how the material was presented. To the statement "The material was presented clearly and in a helpful manner," all registered the highest on the scale with the exception of two. This, contrary to my expectation, was no doubt due to the very helpful research in the area of how adults learn.

If there was an area of the BI's course that warrants concern it was in the context of the time element. "Was adequate time given to ingest the material?" Only 36.8 percent said "yes." Others (15.8 percent) said "yes" but with a marginal degree of reservation. Some (26.3 percent) said "yes" but with some concern. Some (10.5 percent) said adequate time was given but attention could be given to this area. A further 10.5 percent wanted more time and felt it should be given consideration.

The burden of this project was to develop a manual for the training of laypersons based on their engiftedness. Relative to the statement "The Bible Instructor's Manual gave you an adequate understanding of how to give Bible Studies," 73.7 percent said explicitly that it gave them adequate knowledge and understanding of how to give Bible studies. Those who felt that it did,

but had slight reservations, were 15.8 percent. Others (10.5 percent) did not respond to the question.

Upon learning about the best motivational factors that encourage adults to learn, I observed with keen interest the response of the class to the tests and assignments incorporated in the class/teaching methodology. This was because of the tendency for adults to shy away from this type of query. On being asked to what degree "the tests and assignments helped them to review the content covered and stimulated their thinking, 78.9 percent responded with a very high rating. Some (15.8 percent) were very favorable, while 5.3 percent were slightly concerned about this method.

Of course, that which reflects the preparedness level of the students to give Bible studies is of optimal importance. Were they prepared? Did they "feel sufficiently prepared to give Bible studies?" An encouraging 42.1 percent felt quite certain that they were sufficiently prepared to give Bible studies," a noteworthy 47.4 percent felt prepared, but with some reservation. Others (10.5 percent) felt prepared, but were uncertain (p. 385). This may not be alarming since no one felt ill-prepared or non-prepared. It is suspected that Christian moral overtones has an impact on this subjective question.

There are some areas of this project that have

spill-over effects beyond the individual preparation for ministry as BIs. This can be seen especially in other areas of church practice and management. The last statement of the evaluation was "Through my knowledge of Spiritual Gifts and how to give Bible studies, I have a greater awareness of the area in which God wants me to minister in the church." Of the class, 57.9 percent felt that their knowledge of Spiritual Gifts and how to give Bible studies had certainly increased their awareness of the area in which God wants them to minister in the church. This was reflected with a score of ten in the high triad of the evaluation form. Of the group, 10.5 percent registered an eight on the high triad, indicating strong support of the statement (p. 386).

The remainder of the class was weighing heavily towards this statement in that they registered a seven on the middle quadrant of the evaluation. It is unknown why 15.8 percent (three individuals) did not respond to this question.¹

Evaluation Form B

Twenty-one people filled out this form (see appendix E for an overview of all responses). The evaluation of the process revealed that the class was

¹This is because the surveys were evaluated anonymously, although the importance and gravity of their responses was stressed.

somewhat divided as to whether or not the course was "just right" or "too short." Of the twenty-one respondents, eleven said it was too short, and ten said it was "just right" (see p. 387). It is my opinion that the prevailing element was that the theoretical content warranted more time, although they might not have had that time available to them.

With regard to the time each meeting convened, an overwhelming nineteen of the twenty-one respondents said it was convenient. The information and opportunity needed to discover Spiritual Gifts and prepare for tests were adequate (p. 389). The grading system was fair, meaning impartial and acceptable. The three individuals who thought of it as being marginally unfair also expressed that they did not like taking tests or examinations.

In the area of the "need for specific sections of Spiritual Gifts Seminar," the average response was that "a sound historical and biblical perspective, and the use of the four step method of discovering one's spiritual gifts and area of ministry" was definitely needed. As can be seen in the overview (appendix E, p. 390), the use of the Abbreviated Houst chart was needed, but the composite response was diversified.

The sections in the Bible Instructor's Course that dealt with the introduction, the BI, the BI's tools, the book, the candidate, the Bible study, gaining

decisions, and follow-up averaged a high nine points (pp. 390-394). This indicates that the attendees thought that each one on the above areas were needed. One area that reflected weakness was that of "the Biographical and Methodical methods of study in the section labeled Methods of Study" (p. 393). This, I propose, was due to the fact that these two methods of study were not given equal treatment in the class.

With regard to statement six that dealt with the extent to which the course contributed directly to knowledge, skills and a sense of mission, the average responses were also high (eight). Of all the charts, this showed the most diversity (see p. 395). More than 60 percent acquired knowledge, developed skills, and received a sense of carrying out the SDA mission through the ministry of Bible Teaching. Five individuals had acquired at least one of the above areas prior to the course.

The statement designed to highlight the value of teaching aids was interesting. Both the "use of chalk board" and the "use of illustrations" were weaker (eight) than that of the "teacher's choice of words and their ability to teach" (nine). This underscores the value and primacy of the instrument in the teaching encounter.

In the field of what may be helpful to trainers of BIs, 75 percent of the class felt that all the

pertinent statements reflected areas that were very helpful. Two individuals were of the opinion that, to some degree, the Spiritual Gifts Seminar being a prerequisite to the BI course, and those with the appropriate gift cluster becoming a BI, was a hindrance to learning.

As discovered in chapter 5, that which occurs in the learning environment is crucial. When asked to respond to the statement of what aspects of the course was helpful or not helpful to learning, the class lectures, practical illustrations, and assignments received the highest averages. The use of questionnaires and written tests were helpful but not as helpful as the previous three. That which received the least endorsement in this section and the entire evaluation was that of the class setting. The fact that the course was held in the sanctuary of the church was the least helpful.

On being asked whether or not each student would (1) recommend the course without any changes, (2) recommend with minor changes, (3) recommend with major changes, and (4) not recommend the manual to be taught and used by others in the NAD, there were no responses to the last two questions (see appendix E, pp. 387-388). There were nine of the twenty-one students who would recommend it without any changes. They gave a variety of commendations.

Twelve students recommend, with minor changes (see appendix D), that the manual be taught or used by other individuals in NAD who are interested in being able to prepare and equip laypersons to become effective BIs. These changes were in the area of the duration of the course, the setting of the class, and the felt need of practicing that which was being learned.

The other recommendations, though appreciated, were superfluous to the intent of the evaluation.

Immediate Impact on the Local Churches¹

One of the ways instructors can evaluate the effectiveness of their teaching is by the immediate impact on the hearers and their resulting influence in the local church.

Berean SDA Church

The Berean experience was colored by a flush of inspiration and aggressiveness. The ten graduating BIs took a dynamic experience back with them to the local church. They had learned quite a few things that gave them breath and stability in their life and ministry. Two of them had strong impressions to terminate their full-time jobs as soon as was feasible and enter the

¹It is to be acknowledged that a subjective element will be present in my response as it pertains to my church.

Bible Teaching ministry. Among the others, there were three that were somewhat uncommitted to specific areas of ministry.

On their return from the Bible Instructor's course, the attendees took immediate steps to get involved in specific areas¹ of labor that harmonized with the gifts that the Lord had blessed them with. This included the area of Bible Instructorship. Seven of the ten joined the church's ongoing BI staff and maintain approximately ten Bible studies weekly.

This had a spillover effect on the local congregation. Individuals, their families, and associates were glad for the BI's new experience. Their uniformed and regular presence brought freshness and expectancy to the worship services. They became a regular part of the worship service as they assumed strategic seating among the audience and attended to individuals who responded to the gospel invitation around the preaching podium. Yet another part of the body was moving toward operating efficiently.

¹There was one person that did nothing in the area of Bible Instructorship. Upon inquiry it was found that the individual had not completed the Spiritual Gifts Seminar and had entered the BI's course just to gain a broader knowledge of Bible-related subjects.

Niles Philadelphia SDA Church

Five BIs returned to Pastor Ralph Shelton's district with certificates of completion. These BIs did not approach their work as they did previously. According to their pastor, "They returned with a better sense of ministry, they were more focused."¹ This focusing had a spillover effect within the local church. Pastor Shelton, on being asked "does he (i) strongly disagree, (ii) disagree, (iii) agree or (iv) strongly agree with the statement that the BIs have a stronger and more positive influence within the church," he strongly agreed. As to whether or not this influence was felt in most areas of the church's life, he agreed.

As with any progressive church, the leadership would have an ongoing concern with its members grasping its commitment to the local church's mission. Within the context of the Niles Philadelphia Church, The BIs' presence gave greater impetus to its purposeful outreach. This was not only in the form of reflecting a higher missionary zeal but also in the sphere of intentional evangelism.

During the summer of 1992, the 109 members² of

¹Pastor Ralph Shelton, interview by author, 24 February 1992, Berrien Springs, Michigan.

²Lynvil C. Stone, Lake Region Conference Directory, 1992, Chicago, IL, 188.

the Niles Philadelphia Church intend to conduct an evangelistic crusade for a six-week period. According to the pastor, the BIs are responsible for and are presently spearheading the pre-campaign's thirty-six Bible studies.¹ These Bible teachers were found to be highly motivated and knowledgeable about their work. Although they meet with the pastor weekly for further instruction, encouragement, and support, they need a minimal amount of pastoral supervision. Since their graduation, the BIs have been directly responsible for eleven additions to the Philadelphia church.²

It is no wonder, then, why the BIs are thought to be indispensable to the growth of the church.

Calvin Center SDA Church

The Calvin Center congregation has a membership of 166.³ Because it is a church that has a very strong commitment to continuing education,⁴ it was nicely represented with five graduates from the Bible Instructor's Course.

On inquiring about the BI's having a better sense

¹Shelton, interview by author, 15 January 1992.

²Ibid.

³Stone, 152.

⁴It is the host church for the eight-grade Calvin Center School.

of ministry and focus, Pastor Johan Abrahams indicated the highest possible response; a ten on a grid of 10 points. As he observed his BIs, he agreed that they have a stronger and more positive influence than previously, but went on to reveal that he also agreed, with some reservation, that this influence was felt in most areas of church life.¹ Further, it was to the same degree that he felt that the BIs have given greater impetus to the missionary outreach of the church. This lack of the strongest response is probably due to the very conservative nature of the congregation.

Of concern to both Pastors Abrahams and Shelton is that of continuing education for the BIs. The BIs were taught and trained. They were accepted in their local churches in this new capacity. But what seemed evident was that they needed a structure that would facilitate a continuing process of support and education.²

Unlike her sister churches, it was thought that Calvin Center's BIs needed much supervision. This was evidenced by their tending to want the pastor to assist them in various areas of Bible teaching ministry. In endeavoring to understand the significance of this, one

¹Pastor Johan Abrahams, interview by author, 24 February 1992, Berrien Springs, Michigan.

²Ibid.

must bear in mind that there is the "Regional element" of letting the pastor take the initiative whenever he is available.

As with the other two sister churches, Calvin Center's BIs were motivated and knowledgeable about their work. Although they work individually, they conduct about thirty Bible studies per week with minimal cost to the church. Even Pastor Abrahams noted that the cost-factor¹ to the church greatly underscores the viability of such a ministry of trained volunteers. He and Pastor Shelton agreed, conclusively, without any reservations, that there is a great need of more BIs who can operate on an economical basis.

Conclusions and Recommendations for Further Study

I found the experience very rewarding and enlightening. By the time I came to the end of the course, I had a healthy appreciation for teaching. It was rather heartwarming to put into operation a plan that I believe was conceived as a result of inspiration.

There are a number of areas that would warrant either a new methodology or additional attention. The first is in the area of timing. Originally, it was envisioned that each segment of the Spiritual Gift's

¹The only cost to the local churches is the cost of materials. None of the participating churches are outlaying any finances for gas mileage or other expenses.

Seminar and the Bible Instructor's Course should consist of one-and-a-half-hour periods. It became apparent during the first two sessions of the SG's phase of the experience that a longer period may be necessary. Based on this, the last session of the Spiritual Gifts Seminar and each session of the Bible Instructor's Course was lengthened to two hours. The length of the course in the light of the quantity of material presented was another factor that related to timing. It would seem that while many of the enrollees felt that adequate time was given for the presentation of various subjects, it might have been to their advantage if it was spread out for a longer duration. A format that would include eight 2-hour sessions followed by a ten-hour weekend of follow-up may be a more suitable method. The interest was there and the desire was there. But it seemed that the mental taxation on a prolonged basis (i.e., two hours every day/evening) while engaging in their everyday labor may be too great an exertion for the older adults.

Another area that may need some consideration is the content of the course. This is especially true if the manual is to be useful across socio-cultural lines and in specific areas. A case in point would be the use of various methods of making appeals in the home that would be thought of as less objectionable or offensive.

Further, the following areas may need more

practical attention: (1) ways of getting interests, (2) the role and function of the BI during crusade evangelism, and (3) the work of BIs with backsliders. I would then recommend the portions in Norman Snipes's treatment in Northeastern's BIs manual that deals with the related areas.

While the practicality and relevance of the subjects are not questioned, I felt a heavy burden to build into the program more time that would facilitate the learning of practical skills as they relate to the different sections. This can take the form of role playing, practical demonstrations, and presentations by experienced workers. It would appear that adults learn best when the theory is permitted to be internalized and self-actualized through many of the senses coming into the learning experience.

A possible method of implementing this overall scheme is as follows:

1. Advertise at least two months prior to scheduled beginning. Aim to reach the entire church, but especially all who are involved in evangelism and teaching. Seek the support of the Personal Ministries Department and the local pastor.

2. Conduct a three- or four-session Spiritual Gifts Seminar lasting for two hours each and based on the material in the appendix. If possible have the seminar

in a setting suitable for academic study. Provide for the input of close acquaintances of the attendees in the pertinent session. Encourage the pastor and/or the Personal Ministries leaders to be present at the last session that deals with areas of ministry.

3. Conduct a twelve-session Bible Instructor's Course lasting two hours each and based on this material. The first eight sessions should run consecutively. Be sure to augment the theory with practical experience. The last four sessions should be the following weekend and is designed to wrap up any loose ends, and provide on-the-job training.

4. Work with the church leadership in an attempt to enlist each BI's services in ministry.

5. Plan and execute a graduation exercise with as many notable personalities as possible present.

Summary

From its early beginnings in 1883 when the Battle Creek Tabernacle Institute gave great impetus to the training of BIs, the lay Bible Instructorship has come from a condition of stagnation to one of increasing mobility.

These workers were comprised of mostly ministers's and literature salesmen's wives in their senior years. Now there is an increasing amount of men, and they are of a younger age. During the early to middle

stages in the development of the SDA denomination, these female workers were called Bible Readers, Bible Reading Workers, and Bible Workers. Now they are called Bible Instructors.

Even though they gained a place for their profession within the church with the presence of large numbers of women skilled in the knowledge and use of the Scriptures in connection with large-city public evangelism,¹ that place has suffered from a lack of financial and moral support over the years. Those areas of the NAD that carry on an intensive intercity or personal evangelism crusade reflect the greatest support. The challenges that face our present-day BIs lie in the area of limited finances, duplicity in job description, training, continuing education, and a greater sympathy within the hierarchy. Notwithstanding these challenges, however, research has vindicated the idea that there is an increasing demand for a more efficiently trained reservoir of Lay BIs.

The church of the twentieth century should recognize that personal evangelism, and teaching evangelism in particular, is one of the best ways of fulfilling the church's mission in a multi-cultural, media saturated, and impersonal society. This Bible Instructorship should be based on an engiftedness that is

¹SDA Encyclopedia, 1966, 130.

biblically based and theocentric in its origin. Hence, the wise equipper of the laity will seek to ascertain particular gift clusters in individuals and then direct those who are called to do this type of work.

Just as "large city missions began to prepare women through inservice training for house-to-house Bible teaching,"¹ so representative institutions like the North American Division Evangelism Institute, North Eastern Conference, Atlantic Union College, and the Home Study Institute have instituted various programs with the intention of equipping BIs. While each of these are beneficial and serve an intentional purpose, there are certain inherent areas that, by necessity, seem not able to fulfill the needs of BIs over a wide spectrum (i.e., low financial cost, availability, relevant subject matter, and an appropriate tutorial climate).

Hence, the nine-session Bible Instructor's course was taught to individuals who were chosen on the basis of their engiftedness. A manual that incorporated the major concerns of Bible Instructorship was developed as the primary teaching tool. At the conclusion, it was found to be an adequate resource for the equipping and training of the laity in the specialized area of teaching ministry. Those who would use this instrument would find a ready means for the training and mobilization of laymen

¹Ibid.

in this form of personal evangelism. It should be a means of revitalizing the local church on a cost-effective basis, and at the same time, conference personnel would realize a larger and more competent core of lay BIs.

APPENDICES

APPENDIX A

RELATED CLASS/COURSE/SUBJECT/SESSION CONTENT FOR PROGRAMS

2

SUBJECT/CLASS CONTENTS OF NADEI'S PROGRAM

Apologetics in Evangelism--A brief survey of the denomination and doctrinal questions Seventh-day Adventists meet in evangelistic outreach and how to answer these objections. Such doctrines as the rapture, dispensationalism, legalism, immortality, and speaking in tongues are discussed in the light of Biblical counsel. Special emphasis will be given to reaching select groups such as Jehovah's Witnesses, Mormons, cults, etc.

Fundamentals of Christian Beliefs--An in-depth study of such basic teachings as salvation, the second coming, the Sabbath, the sanctuary, the state of the dead, and the true church. This class is especially designed to enable each Bible instructor to have an adequate grasp of the major Bible doctrines.

The Bible Instructor--A class dealing with the essential qualifications of a successful Bible Instructor. Especially prepared for those students taking the Bible Instructor's Course, it deals with the ethics and interpersonal relationships of the bible Instructor. Such practical areas as how a Bible Instructor can cooperate with the pastor and the local congregation, with a group of physicians and hospital staff, and with an evangelist are discussed.

Coping with Grief--This brief, seven-hour course provides instruction and effective tools to cope more completely with the multitude of losses one faces personally, as well as relating more compassionately to the losses of others. This seminar is conducted by Larry Yeagley (audit basis only for seminary students).

Dare to Care--This class will assist you in acquiring skills for a profound calling and caring ministry to activate inactive church members. You will become a more sensitive and astute observer. You will acquire interviewing techniques which get to the real issues. You will develop self-confidence for any type of visitation. These skills will make a positive contribution to marriage and family relationships through active communication. They will also enhance your effectiveness in personal and public evangelism. Any experience in your life which requires communication and listening will be greatly benefitted. This class is required as part of the Pastoral Ministries course for M.Div. students.

Personal Evangelism--A practical "how to" class designed to prepare effective personal workers. The class covers such topics as essential qualifications in meeting people, generating and developing interests, systematic, effective, Bible studies, answering objections, and getting decisions. This class blends methodology with practical field experience under the direction of successful soul-winning instructors.

Approaches to Evangelism--Small group ministry is at the heart of a growing, caring church. This is not only true today, but has been throughout history. This class focuses on the vital ingredients in developing an effective, continuing small group ministry for nurture and outreach. The student will develop a deeper understanding of the work of the Holy Spirit and worship, and will have an opportunity to establish a strong personal prayer life, all of which are necessary for leadership in small group ministry. Field work will include participation in active small group ministries in the Chicago area.

Field Evangelism--The principles and practice of evangelism, including evangelistic advertising, budgets, evangelistic preaching, subject sequencing, holding an audience, selecting a hall, organizing the church, making a gospel presentation, getting decisions, and follow-up. Students will learn the theory of public evangelism tutelage of the faculty. Requirements of this class also involve participation in a full-scale evangelistic crusade.

Evangelism and Church Growth--This class discusses such crucial areas as evaluating and assessing spiritual gifts, motivating laymen, lay witness training, developing a soul-winning team in the local congregation, and church planting. It provides workable answers to such questions as: What are the essential ingredients of a growing church? What is the Biblical role of the laity? What is the job description of the pastor in the growing church? How can the pastor organize the church for growth? How can he utilize the natural webs of relationships for optimum church growth?

Sequential Evangelism--The goal of this class is to give the student a basic understanding of Christ's model of evangelism. This would include the role of felt needs in sequence evangelism. Students will be given instruction and resources on how to conduct their own seminars, and will participate in the seminars that are currently being conducted in the field, such as heart-risk screening, parenting, stress, grief, financial planning, nutrition, and support groups. (Audit basis only for seminary students.)

COURSE SEQUENCE OF AUC'S BI PROGRAM

Spiritual Growth: Dynamics of the Holy Spirit--This class deals with the learning of the vital ingredients in experiencing the power of the spirit in your daily life. Special instruction is given to assist the individual in understanding spiritual gifts; discovering their gifts and application of gifts to ministry.

Principles of Personal Christian Witness--This class focuses on the lifestyle evangelism and the application of witnessing to every-day living situations.

Principles of Christian Leadership and Church Growth--This class focuses upon principles of Christian leadership as discovered in the Bible and Spirit of Prophecy. These leadership principles will be related to how they assist in the numerical and spiritual growth of the local church.

Seventh-day Adventist Church Heritage--This class will assist the participant in understanding the roots of their religious beliefs and practices and of their church as an organization.

Principles of Evangelism in the Life of Jesus--Studies from the Scripture and Spirit of Prophecy will enable the participant to understand more fully how to evangelize.

Methods of Door-to-door Visitation--This class discusses in detail how to begin, and coordinate a visitation program to generate interest and to obtain decisions. The participant will learn the basic steps a visitor would make in the visiting process.

Principles and Methods of Obtaining Decisions--This course will assist the participant in recognizing when someone is ready to make a decision for Christ or a Biblical teaching and techniques to use to assist in leading them to that decision.

Developing and Presenting a Bible Study--This course will instruct the participant in how to plan and organize a set of Bible lessons and how to obtain a decision with each lesson.

Field Practicum--The field practicum is designed to give the individual who has completed the core courses and specialization requirements, supervised practical experience with a qualified instructor in their local area. The participant will be required to complete three hours of

general door-to-door visiting and two hours of Bible study participation.

Discipline and Assimilating New Members--This class teaches how to develop fellowship, spiritual growth, and spiritual gifts utilization by those who are the newest members of your church.

Preparing Individuals for Baptism--The class provides step-by-step procedures to follow in the preparation of individuals for baptism.

Handling Difficulties in Bible Studies--In this class one learns how to answer difficult Bible texts, answer objections, and deal with difficult people and other challenges in evangelism.

Organizing and Conducting Revelation Seminars--In this class one will learn how to organize, advertise, and conduct a seminar in the local church.

Beginning and Organizing Home Outreach Groups (Homes of Hope)--In this class one will learn how to organize, advertise, and conduct an outreach group. Special emphasis will be given to the techniques of receiving decision for Christ and the church in the small group setting.

Personal Ministries Leader Training--This class focuses on the overall job descriptions of the Personal ministries Leader of the local church. Emphasis will be given to involving the local church member in ministry, planning a yearly outreach calendar, and planning and preparation for the Personal Ministries Emphasis period during the Sabbath morning service.

SUBJECT/CLASS CONTENTS OF OREGON CONFERENCE PROGRAM

Session I: Introduction-Goals and Purpose--The subject matter is: Who/What is a Bible Instructor?, The Pastor and Bible Instructor Relationship, The Art of Communication, What Do I Communicate, and Creation of the Personal Statement.

Session II: Review Personal Testimony--This section deals with the following: Who is Ready to Hear?, Ripe or Unripe Fruit, Winning Confidence--F.O.R.T., Seven Basic Steps in Personal Soul Winning, Informal vs. Formal Contact, and How to Get into the House.

Session III--This session deals with How to Lead a Soul to Christ, the Gospel Presentation, and Basic Bible Study Techniques.

Session IV--This session deals with Basic Bible Study Technique Review, Problem Solving, The Longer Series Bible Study Principles, and Creating Your Own Bible Studies.

Session V--This session deals with Understanding the Backslider and Working for Backsliders and Former Members.

Session VIII--This session deals with the Evangelistic Bible Worker, The Dynamics of Soul Winning, and Working with the Evangelistic Team.

Session IX--This session deals with Establishing the New Convert, Spiritual Partners, and Bible Work Administrators.

SESSION CONTENTS OF NORTHEASTERN'S PROGRAM

Chapter 1: Personal Preparation--This area deals with the Bible Instructor's habits of study, prayer, etc.

Chapter 2: Personal Qualifications--Certain aptitudes and graces are dealt with as a means of encouraging the trainee to recognize what is needed in order for them to succeed.

Chapter 3: S.W.A.T.--This is an acronym for Soul Winning Action Teams. The concentration is on working together.

Chapter 4: Preparation--Beginning Soul-Winning--This is comprised of 8 lessons dealing with getting the Bible Instructor motivated.

Chapter 6: Christ Centered Evangelism--The areas dealt with are the art of giving Bible studies, how to prepare a Bible study, meeting objections and excuses, gaining decisions, etc.

Chapter 8: How Do I Stand?--This session is designed to improve the image, appearance, and habits of the Bible Instructor as they are seen by others.

Chapter 9: What Are We Accomplishing?--As the question implies, this section deals with self-evaluation.

APPENDIX B

SPIRITUAL GIFTS SEMINAR

MATERIALS AND MANUAL

SPIRITUAL GIFTS WORKSHOP

At the
Niles Philadelphia S.D.A. Church
January 4 at 7:00 P.M.
January 5 at 3:30 P.M.

Instructors: Pastor C. A. Dunbar
Directors: Pastor R. Shelton



YOU WILL:

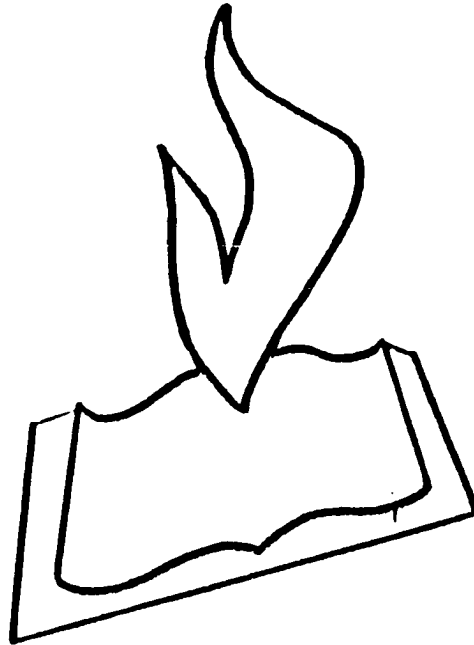
* Learn what spiritual gifts are all about.

* Receive a sound historical and biblical perspective of spiritual gifts.

155

* Discover your gifts and participate in which the Lord has equipped you to serve.

* Experience a new meaning and power in your life.



DISCOVERING SPIRITUAL GIFTS

A Dynamic Experience
in
DISCOVERING SPIRITUAL GIFTS
with
PASTOR C. A. DUNBAR

These lessons have been prepared to help you discover your spiritual gift. They are a dynamic series of events in which you will not only increase your knowledge of the biblical teaching of the gifts of the Holy spirit, but you will come face to face with yourself in a new light, see the Church and its work from a new perspective, and find a new joy in ministry for Jesus.

The six lessons are designed to be used as a series over a period of six weeks allowing ample time for study, thought and prayer during the process of discovery. In some cases the time may be reduced and lessons combined for a week-end seminar.

Please always bear in mind that the Holy Spirit Who gave you your gifts is the One Who guides the believer into all truth. You may find your most satisfying and effective place in the service of God as you submit your life to be led by Him.

J. Milton Thomas, Director
Church Growth Department
Northeastern Conference of
Seventh-day Adventists

This manual was composed by the aforementioned director and was used by his permission.

Why is it Important For You to Know What Your Spiritual Gift is?

When you discover your gift you will:

1. Know God's will for your life and where you best fit into the work of the Church.
2. Know better how to cope with diversity and conflict in personal relationships.
3. Have a greater sense of identity and partnership with Jesus.
4. Have greater joy in service for the Lord because you will be matched to the work you enjoy most.
5. Be better equipped to win your friends and relatives to Jesus.

Your Spiritual Gift is Your Spiritual Job Description.

A renewal in the spirit is stirring the Church today. As the result of rediscovering the New Testament teaching of the Church as the body of Christ many are now serving with anew found joy because they are doing what really counts in a way that is best suited to their special abilities.

"The specific place appointed us in life is determined by our capabilities. Not all reach the same development or do with equal efficiency the same work" (Ed. p. 267).

SIX DISCOVERY EVENTS

Page

- I Awakening to Your
- II Getting in Tune With the Holy Spirit
- III Finding Gifts in the Bible
- IV Discovering Spiritual Gifts
- V Pinpointing Your Gift Cluster
- VI Realizing Your Evangelism Potential

DISCOVERY EVENT I

AWAKENING TO YOUR TRUE POTENTIAL THROUGH THE DISCOVERY OF SPIRITUAL GIFTS

A. The Church is Experiencing a New Awakening to its True Potential.

1. Realizing that the commission of Jesus was given to the entire body of Christ, which is the Church (Eph. 1:2-23) we believe that He who has all power in heaven and in earth and who has promised to be with us always even to the end of time (Matt. 28:18-20) has, by sending the Holy Spirit, made adequate and abundant provision to equip the members of the Church for the task of loving ministry to the world (Eph. 4:11-16). We believe the Holy Spirit gives gifts to every believer and that the rich variety of these special abilities, when recognized, developed and used together for various ministries in the body in a spirit of unity, harmony and love are sufficient to accomplish the task God has given the Church. We further are deeply convicted that until we understand this plan of God for His Church and claim His promise of enabling power through the Holy Spirit we shall see only limited advance and only partial fulfillment of our objectives.

2. We recognize that our failure to enable full participation in ministry by all the laity in ways appropriate to the spiritual gifts given to all church members by the Holy Spirit robs the Church of a vast potential working and witnessing force and is one of the primary obstacles standing in the way of an accomplished task. It therefore has adopted a plan of action which includes special

emphasis on enabling the laity to function as ministers of God's grace. This is a recognition of the Biblical principle that all members when baptized receives the gift of the Holy Spirit and are ordained for service each in his particular vocation having a specific ministry to all who come under the sphere of his influence. It is urged that this Biblical teaching of the priesthood of all believers (1 Peter 2:9) be a part of the baptismal instruction along with other cardinal teachings of Scripture. If every Seventh-day Adventist were instructed how to identify, develop and use his or her spiritual gift or gifts to the glory of God in meeting the divine objectives given to the body of Christ, how quickly our task in this world could be accomplished!

B. So Let Us Take a Look at Spiritual Gifts.

Our first step will be to find out where we stand just now in our understanding of spiritual gifts. Remember that this is not given to embarrass anyone but to give some indication of where the group is and to help us see if there is a need for further study of this subject.

Please answer the questions on the following SPIRITUAL GIFTS RATING SURVEY to the best of your ability.

SPIRITUAL GIFTS RATING SURVEY (SGR)

1. How do you rate your present understanding of spiritual gifts?

Good_____ Fair_____ Slight_____ []

2. Name the three key Biblical chapters in which spiritual gifts are listed:

a.
b.
c. []

3. Name up to five spiritual gifts as listed in the Bible:

a.
b.
c.
d.
e. []

4. Do you feel that you know what your gifts may be?

Yes_____ It is (they are): _____

Not Certain_____but, think it may be:

_____ []

No_____

Total []

Adapted from C. Peter Wagner and used by permission

HOW TO SCORE YOUR SPIRITUAL GIFTS RATING SURVEY (SGR)

1. If your answer is Good_____: 25 points

If your answer is Fair_____: 15 points

If your answer is Slight_____: 5 points

Place the number of points in the box at the right on your SGR sheet (Page 3).

2. If you named all 3 chapters correctly: 25 points

If you named 2 chapters correctly: 15 points

If you named 1 chapter correctly: 10 points

Place the number of points in the box at the right on your SGR sheet.

3. Give yourself 5 points for every spiritual gift correctly listed. (Maximum is 25).

Place the number of points in the box at the right on your SGR sheet.

4. If your answer is YES: 25 points

If your answer is Not Certain: 15 points

If your answer is NO: 5 points

Place the number of points in the box at the right on your SGR sheet .

Now add the TOTAL of all boxes.

This gives you your Spiritual Gifts Rating based on 100 points possible.

C. Does the score indicate there may be some room for improvement?

Yes _____ No _____

What do you say we try to improve our group's Spiritual Gifts Rating?

We can do this by:

1. Discovering what the Bible teaches about spiritual gifts.
2. Learning the definition of the gifts as listed in the Bible.
3. Seeking to identify our own gift through study, prayer and discussing with one another.
4. Seeing practical applications.
5. Developing a plan to put into action what we have learned in order to more effectively help people find Christ.

THE BODY OF CHRIST

Before we can understand spiritual gifts we should see what the Bible teaches about the Church as the body of Christ.

1. Read 1 Cor. 12:12,13.

When a person is baptized into Christ he becomes a member of the_____.

- 2 . Read 1 Cor. 12:27 .

The "you" here refers to the church members. They are called_____.

3. Read Rom. 12:4, 5.

Even though members have different abilities they become_____ in Christ. Using different abilities they work together in unity, harmony and love in the body.

4. Read Col. 1:18.

Christ is the _____ of the body. The body is the_____.

5. Read Eph. 3:9-11.

It is by the_____ that the eternal purpose of God is to be made known to the world.

6. Read 1 Peter 2:9,10.

All believers are to be royal_____. This means they have direct access to God through Christ and also that they are to work for God as ministers. A minister is one who serves and works to help people find Christ. At baptism we are ordained for this service.

"The savior's commission included all the believers. It includes all the believers to the end of time. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. All to whom the heavenly

inspiration has come are put in trust with the gospel. All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be co-workers with Christ" (DA, p. 822).

7. Read Ephesians 4:4-8, 1:1-16.

God has given _____ in order for the Church to carry out its mission in the world. The gifts are for "equipping the people of God for the work of ministry" and for "building up the body of Christ." The body of Christ is the _____.

When the word "church" is used in the New Testament it always refers to people---a congregation not a building or an office.

We note that Christ is the head and also the goal of the Church. We grow in faith and love by virtue of our connection with the Head and the Church grows in numbers by its obedience to the command given to it by its Head to go into all the world and make disciples (Matt. 28:18-20). People who are saved work together for the salvation of others. Growth is always toward Jesus (Eph. 4-13). So our growth goal is not just to have a bigger church but to bring more people into a saving relationship with Jesus. In this way only can the Church truly grow.

8. Read Matthew 9:35-38.

The threefold work of Christ was _____, _____ and _____.

Christ is no longer personally present on earth but ministers in the world through His body which is the _____.

The threefold work of Christ will then be continued by His people who are called the _____ of Christ.

The harvest is ripe and God is calling His people to enter into the harvest in His name and spirit. The spirit of Jesus was one of

compassion for the lost. This same spirit will result in souls won to Christ.

9. Let us devote a period of time right now for prayer using Matthew 9:38 as the subject matter. Let us pray earnestly that God will help us have a deep love for souls that leads us into the harvest in His name and spirit.

"By the baptism of the Holy Spirit, God's people are to do . . . the work that Christ did" (RH, March 22, 1898).

DISCOVERY EVENT II

GETTING IN TUNE WITH THE HOLY SPIRIT

**SPIRITUAL GIFTS ARE DISTRIBUTED BY AND UNDER THE
DIRECTION OF THE HOLY SPIRIT.**

It is not possible to understand them without understanding something of the work of the Holy Spirit. Have you ever felt that the Holy Spirit is so mysterious that you can no more get hold of Him than you can the wind? The very symbols used in the Bible may for some make Him seem ethereal and unreal: wind, fire, oil, water, etc. He may even seem to others to be a substance that is to fill us.

We are sometimes told that if we had "more" of the Holy Spirit or were "more Spirit-filled" we would have more power. Is it possible to have "more" of the Spirit?

Let us see what the Bible teaches about the Holy Spirit:

1. I suggest dividing into seven groups.
2. Each group is to appoint one of its members to summarize and report the group's findings.
3. Give each group a Scripture assignment according to the following group divisions on pages 9--13.
- 4 Start each group with prayer then read and discuss the Scriptures and references assigned. Take 20 minutes for discussion.
5. After discussion call the groups together and have each report its findings.
6. Close with prayer earnestly asking God for the gift of His Spirit.

GROUP 1:

To the Holy Spirit an impersonal power coming to us from God through the ministry of angels or is the Holy Spirit a person?

1. 1 Corinthians 2:11

2. John 14:26

3. Romans 8-26

4. Romans 15:30

5 Ephesians 4:30

6. John 16:7

"The Holy Spirit has a personality, else He could not bear witness with our spirits that we are the children of God. He must also be a divine person else He could not search out the secrets which lie hidden in the mind of God" (The Faith I Live By, p. 52).

"The Holy Spirit is Christ's representative . . . His successor on earth.... By the Spirit the Savior ... would be nearer to them than if He had not ascended on high" (DA, p. 669~ .

The Holy Spirit is a person not an impersonal power or a sub-stance. Therefore we cannot have part of, some of or more of the Spirit--we can only have all of Him or none at all. We can, however, give more of ourselves to His control and guidance .

GROUP 2:

Does the first work of the Holy Spirit on the heart bring ecstasy and joy or does it lead to serious self-examination?

1 . Acts 2: 37

What are the three things the Holy Spirit does to bring a person to deep conviction and transformation?

2 John 16-7-12

"It is one thing to assent in a general way to the agency

of the Holy Spirit, and another thing to accept His work as a reprover calling to repentance" (COL, p. 48).

"The Spirit is constantly seeking to draw the attention of men to the great offering that was made on the cross of Calvary, to unfold to the world the love of God, and to open to the convicted soul the precious things of the Scriptures" (AA, p. 52).

"When the Spirit of God takes possession of the heart, it trans-forms the life . . . The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God" (DA, p. 173).

GROUP 3:

What inner work of the Holy Spirit leads to real power? Which has a greater impact on people: the power of miracle or the power of character?

1. Galatians 5:22-25
2. 2 Corinthians 2:14-17
3. 1 Peter 2:9-12

"The Spirit of Christ within him is like a spring swelling up in the desert, flowing to refresh all, and making those who are ready to perish, eager to drink of the water of life" (5T, p. 731).

GROUP 4:

How is God's will and plan for your life made known?
How can we understand God's word and rightly apply it in our own lives?

Does our spiritual condition have anything to do with under-standing God's will?

1. John 7:17
2. John 16:12,13

"Do not draw back after once the Holy Spirit has awakened in your mind a sense of duty. Act on that

suggestion for it was prompted by the Lord" (TM, p. 424).

3. 1 Corinthians 2:9-14

4. Romans 12: 1-3

"Not those whose hearts are touched by the Spirit, not those who now and then yield to its power, but they that are led by the Spirit are the sons of God" (MB, p. 216, old edition).

GROUP 5:

As the Manager in charge of the work of Christ on earth how specifically does the Holy Spirit guide those who obey Him?

1. Acts 8:26-29

2. Acts 13:1-4

3. Acts 16:6-10

"They are to contend with supernatural forces, but they are assured of supernatural help . . . more than angels are in the ranks. The Holy Spirit, the representative of the Captain of the Lord's host, comes down to direct the battle The power of omnipotence is enlisted in behalf of those who trust in God. " (DA, p. 352).

What does it mean to obey in Acts 5:32? "What was the result of Philip's obedience to the Holy Spirit's specific directions? (Acts 8:2-29).

Think this through:

We need to be alert to the good impulses and prompting of God. It is only as we respond, by acting on the good impulses that the Holy Spirit can bring about good results through us. Only by obeying when the prompting come can we experience the continuing day by day close guidance of the Spirit.

When we get in tune with the Holy Spirit so that; we can be led by Him and He can count on us, He will help us accomplish more in less time so that we will have more time for God's work .

"Do not draw back after the Holy Spirit has awoken in your mind SENSE OF DUTY. Act on that suggestion for it was prompted by the Lord". (TM, p. 424)

GROUP 6:

How does the Holy Spirit give power for witnessing?

1. Acts 1: 8
2. John 14:26
3. Acts 4:29-31
4. 1 Corinthians 12:4-7

" . . . without the presence of the Spirit of God, no heart will be touched, no sinner won to Christ. On the other hand, if the gifts of the Spirit are theirs, the poorest and most ignorant of His disciples will have a power that will tell upon hearts." (COL, p.328)

Instead of a mysterious something we come to see the Holy Spirit as a person--a friend who comes along side to encourage, equip and enable us to serve God. He is the director of the Lord's work. His task is to make Jesus known.

When we understand spiritual gifts it helps us know better how the Holy Spirit can use us personally. Our joy in service increases as well as our effectiveness when our abilities are matched to the work we can do best in the Church and in the community .

GROUP 7:

How does one get in tune with the Holy Spirit?

1. Acts 2:33
2. Romans 5:1-5
3. John 7:37-39
4. John 14:15,16
5. Luke 11:9-13

Ellen White suggests the following six condition for receiving the Holy Spirit:

1. Be willing to receive:

"In the great and measureless gift of the Holy Spirit are contained all of heaven's resources. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If all were willing to receive, all would become filled with His Spirit". (COL,p.419)

2. Intense desire:

"Why do we not hunger and thirst for the gift of the Spirit, since this is the means by which we are to receive power? Why do we not talk of it, pray for it, preach concerning it? The Lord is more willing to give the Holy Spirit to us than parents are to give good gifts to their children. For the baptism of the Spirit every worker should be pleading with God" (8T, p.22).

3. Clear away the obstructions:

"There s nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church and an impenitent congregation When the way is prepared for the Spirit of God, the blessing will come" (RH, March 22, 1887).

4. Put self aside:

"There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God". (8T, p.19)

5. Surrender to be guided, controlled, and used:

"Christ has promised the gift of the Holy

Spirit to His church, and the promise belongs to us as much as to the first disciples. But

like every other promise, it is given on conditions.

There are many who believe and profess to claim the Lord's promise; they talk about Christ and about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We cannot use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in His people to 'will and to do of His good pleasure.' But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift.

Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive." (DA, p. 672).

6. Plead and claim the promise:

"My brethren and sisters, plead for the Holy Spirit. God stands back of every promise He has made. With your Bibles in your hands say: 'I have done as Thou hast said. I present Thy promise, "Ask, and it shall be given you; seek, and ye shall find, knock, and it shall be opened unto you."' (BT, p.23).

NOTE:

The Holy Spirit is the gift that God has promised (John 14:6; Luke 24:49) to all who receive Jesus as Savior and Lord. This divine person, the representative of Jesus, does not come in response to any attainment that the Christian has worked out in his life subsequent to his justification. Note carefully that the Holy Spirit is a gift, not an attainment (Acts 2:38). It is also clear that the coming of the Spirit is associated with baptism. This gives added significance to the words of Jesus to Nicodemus

(John 3:5). One should not look, then, for some later ecstatic experience following water baptism as evidence of receiving the Holy Spirit. By faith we accept the Gift. If we have surrendered our lives to Jesus and have received baptism as a witness to our faith in Him we do now possess the Gift. The Holy Spirit is with us waiting only for us to yield ourselves to Him for guidance and control. We do not need to wait for some feeling to confirm our relationship. We can go in faith knowing that His presence is real and that as we uplift Jesus He will work in a way unseen to tell upon hearts.

DISCOVERY EVENT III

FINDING GIFTS IN THE BIBLE

A. What is a spiritual gift?

1. It is a special ability given to a member of the body by the Holy Spirit that enables him to work effectively and with joy in helping the Church carry out its mission in the world.
2. In its widest, deepest sense it is the call of God coming to an individual in the body singling him out for a particular ministry and carrying with it the ability to perform that ministry.

B. Does every member receive a gift?

1. Read 1 Peter 4:10 see also 1 Corinthians 12-7).

At least one gift is given to _____ Person.

2. "Spiritual gifts are promised to every believer according to his need for God's work" (DA, p. 822).

C. Do all members receive the same gift?

1. Read 1 Corinthians 12:4,8-11.

There are _____ of gifts.

2. "All men do not receive the same gifts, but to every servant of the Master some gift of the Spirit is promised" (COL, p. 327).

D. Are all members to do the same thing? Yes _____ No _____

"There are many kinds of work to be done by laborers with varied gifts. Some are to labor in one way, some in another As laborers together with God, they should seek to be in harmony with one another" (9T, p. 109).

E. How important are spiritual gifts?

". . . without the presence of the Spirit of God, no heart will be touched, no sinner won to Christ. On the other hand, if the gifts of the Spirit are theirs, the poorest and most ignorant of His disciples will have a power that will tell upon hearts" (COL, p. 328~.

F. What may we become as we discover, develop and use our spiritual gifts?

"God makes them the channel for the outworking of the highest influence in the universe" (COL, p.328).

G. Where in the Bible can we learn about spiritual gifts?

There are many references but the three main ones are:

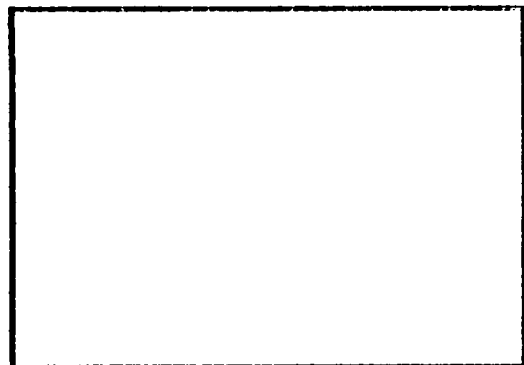
Romans 12

1 Corinthians 12

Ephesians 4

H. Read the above passages and make a list as found in:

1. Romans 12



2. From 1 Corinthians 12 add the ones not listed in Romans 12:

--

3. Add the two gifts in Ephesians 4 not found in the above references:

--

4. There are other gifts listed elsewhere:

<p>Rom. 15:15 (NEB)</p> <p>1 Cor. 7:7</p> <p>1 Peter 4:9,10</p> <p>1 Cor. 13:3</p> <p>Eph. 3:7,8</p>	
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1. Some cautions to consider in studying spiritual gifts:

1. Do not confuse spiritual gifts with natural talents.

All people, whether Christian or not, have natural talents. Only Christians receive spiritual gifts. Remember that a spiritual gift is a special ability given by the Holy Spirit that enables the Christian to minister in such a way that he will have a power that will tell upon hearts. The purpose of a spiritual gift is to help the church carry out the ministry of Jesus on earth. God may use a natural talent and endow it with power for a spiritual purpose.

"The special gifts of the Spirit are not the only talents represented in the parable (Matthew 25:13-30). It includes all gifts and endowments, whether original or acquired, natural or spiritual. All are to be employed in Christ's service. In becoming His disciples, we surrender ourselves to Him with all that we are and have. These gifts He returns to us purified and ennobled, to be used for His glory in blessing our fellow men." (COL., p. 328).

2. Do not confuse spiritual gifts with the Fruit of the Spirit. (Galatians 5:22,23)

Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance--all attributes of Jesus are reproduced in each Christian by the Holy Spirit. If we submit our lives to Christ this fruit will appear. The loveliness of a Christ-like life has in itself a strong appeal to those who do not know the Lord. Every Christian life is to be a fragrance attracting people to Jesus (2 Corinthians 2:14-17). All Christians are to have all the fruit of the spirit, but not every spiritual gift is given to every Christian (1 Corinthians 12:4-11).

3. Do not confuse spiritual gifts with Christian roles.

I may be an evangelist while someone else has the gift of teaching, yet we are all witnesses (Acts

1:8). Witnessing is not a special gift of the spirit given to select persons. It is a role that all Christians share. Every Christian is to show and tell what Christ through His Lord and Spirit has done in his own heart and life.

4. Do not look at any list of spiritual gifts as complete and therefore closed.

There are three major lists of spiritual gifts in the Bible. All three lists vary. Not all gifts mentioned in the Bible are in any one list. Is it possible that God bestows gifts in any age according to the needs of His church in that hour and in order for it to minister in any and all circumstances?

5. Do not confuse genuine gifts with counterfeits.

Keep in mind that error is a parasite: it draws its life by being attached to truth. So closely does it entwine itself about the trunk of truth that it appears to be the truth itself. For this reason counterfeits are very deceptive.

Counterfeit gifts are more often associated with the more directly miraculous such as miracles, healing, speaking in tongues and prophecy. Being more spectacular they have greater power to catch attention. Miracle working is one of the signs of the end (Matthew 24:24; Revelation 16-13,14). Manifestations of this order then must be carefully tested by the Church for there will be miracles on both the side of truth and the side of error in the last days. Only by the Scriptures can they be tested.

False gifts are often characterized by the claim of priority. That is, that the gift in question takes precedence over other gifts in importance. The gift of tongues, for instance, is said by some to be an evidence of the baptism of the Holy Spirit and therefore has priority over other gifts. This cannot be substantiated from Scripture. The biblical principle that not everyone has every gift is ignored or explained away. The scriptural regulations for the exercise of the gift (I Corinthians 14) are not usually followed. Keeping the law of God is not considered as important as the exercise of the gift.

If there is any question about the genuineness of a gift, the matter should be submitted to the Church for review and testing.

DISCOVERY EVENT IV

DISCOVERING SPIRITUAL GIFTS

- A. The following definitions are not meant to be the last word on the subject but I believe you will find them helpful toward the discovery of your own gift. As you read through the list on pages 21-23 think and pray about each spiritual gift asking God to help you know which one (or ones~ is (are) yours. Check the appropriate box after each gift.

- B. Let us take some time for prayer right now before you start.

DISCOVERING SPIRITUAL GIFTS

A. Speaking Gifts

	Think I have this gift	I may have	Do not think so
1. <u>WORD OF KNOWLEDGE.</u> The ability to store and recall a fund of knowledge from God's word to meet the need at hand.			
2. <u>WORD OF WISDOM.</u> The ability to penetrate into a matter, seeing the situation in its larger relationships and imparting wise counsel from God's word.			
3. <u>EVANGELISM.</u> The ability to so persuasively present the gospel of Jesus that people are led to become His disciples.			
4. <u>TEACHING.</u> The ability to search out validate, and present truth effectively. To teach God's word clearly.			
5. <u>EXHORTATION.</u> This word is derived from the same word that Jesus used for the Comforter(Holy Spirit)--on who comes alongside to encourage. Also the ability to stimulate people to action in the service of God.			
6. <u>PROPHECY.</u> A supernatural inspiration through which God speaks to a specially selected person giving him a message of messages for the people.			
7. <u>Tongues.</u> The ability to speak a foreign language not previously learned.			

	Think I have this gift	I may have	Do not have
8. <u>Interpretation of tongues</u> The ability to interpret tongues so that others can understand and be edified by the utterance.			
9. <u>Pastor.</u> The ability to shepherd, counsel and encourage believers in their walk with Christ and service in the Church and community. Also one who enables and equips.			
10. <u>Apostle.</u> This is a title not normally used in the Church today. It means to be "sent out"--especially commissioned to represent the Church in a broader ministry. Paul traced his apostleship from the time he was ordained and sent out to open work in new areas.			
11. <u>Missionary.</u> The ability to minister across cultures.			
12. <u>Leadership.</u> The ability to inspire and lead others in various ministries within the body of Christ. This gift is exercised with the attitude of a servant.			
<u>B. Serving Gifts</u> 1. <u>Faith.</u> A special kind of faith that enables its possessor to see a vision of what God wants done and the unswerving confidence to accomplish it regardless of the obstacles.			

	Think I have this gift	I may have	Do not think so
2. <u>Healing</u> . An ability to call upon the healing power of God in such a way that persons in need receive healing.			
3. <u>Discernment of Spirits</u> . The ability to distinguish between the influence of evil spirits or good angels in terms of the supernatural realm.			
4. <u>Helps</u> . A gift that enables a person to see practical needs and fill them.. The exercise of this gift often releases a person with a teaching or preaching gift to minister the Word of God.			
5. <u>Administration(governments)</u> . This word derives its meaning from a verb meaning "to steer", as the helmsman or pilot of a ship. The ability to guide the Body of Christ toward its divinely appointed goals keeping the ship (the church) on its course. Also the ability to plan and launch projects to meet the needs of God's cause.			
6. <u>Mercy</u> . The ability to identify with and comfort or help those who are in trouble distress. A special sensitivity toward persons who are hurting.			
7. <u>Giving</u> . The ability to share personal assets with joy and eagerness so that people are helped and God's work advanced.			

	Think I have this gift	I may have	Do not think so
8. <u>Hospitality.</u> The ability to open one's home graciously so that guests are put at ease and are refreshed both physically and spiritually.			
9. <u>Serving.</u> An ability to minister to the needs of the poor, the sick and the stranger. Also the willingness to serve under others without any thought of distinction or reward.			
10. <u>Miracles.</u> The ability to perform supernatural acts which glorify God and authenticate the message of salvation to unbelievers. Sometimes manifested in power encounter with evil spirits.			

DISCOVERING SPIRITUAL GIFTS (Con't.)

C. After you have completed the DISCOVERING SPIRITUAL GIFTS list separate into groups of four or five and discuss the following questions:

1. Who gives the spiritual gifts to believers?
2. Then who best knows what our gift is?
3. Read John 16:7-13.

Why is it to our advantage that Jesus returned to heaven rather than stay personally on earth?

If the Holy Spirit is the Spirit of Truth what kind of help can we expect from Him in helping identify our spiritual gifts?

4. What are some obstacles that could keep us from discovering and using our gifts?
5. Is there anything standing between any of us that would hinder the Spirit's work in our church?
6. What can we do about it right now?

"The gifts are already ours in Christ, but their actual possession depends upon our reception of the Spirit of God" (COL, p.327).

"Not until through faith and prayer the disciples had surrendered themselves fully for His working was the outpouring of the Spirit received. Then in a special sense the goods of heaven were committed to the followers of Christ" (COL, D. 327~).

D. Close with a season of prayer.

DISCOVERY EVENT V

PINPOINTING YOUR GIFT CLUSTER

A. Though there is no short-cut to discovering your spiritual gift you will find the Abbreviated Houts Chart helpful in pointing out the cluster of gifts in which your gift is most likely to be found. Richard F. Houts prepared the questionnaire originally, it was modified by C. Peter Wagner of Fuller Evangelistic Association and adapted and abbreviated for use here by Bruce Johnston.

Here are the steps to take:

1. Begin with a prayer for the guidance of the Holy Spirit.
2. Answer each of the 90 statements on the Abbreviated Houts Chart on pages 27-34 by checking the appropriate box; much, some, little or not at all.

B. In the Houts Chart starting on page 27 you will be responding to one of two statements found right under the titles at the top of each page. The first statement, "This statement has been satisfactorily experienced in my life, " carries more weight since it measures objective, actual experience. Since, however, some have had limited experience they will need to respond to the more subjective statement, "I believe I have the ability for this." Take this into consideration in evaluating the results of the Houts Chart.

C. Note for Physicians: You should be aware that the final score on the Houts Chart under Healing is specifically geared to miraculous healing in answer to prayer rather than a Ministry of Healing in cooperation with God to bring about the more natural healing of the whole person.

PINPOINTING YOUR GIFT CLUSTER

Revised 1982
ABBREVIATED HOUTS CHART

"This statement has been satisfactorily experience in my life" or "I believe I have the ability for this."	M U C H	S O M E	L I T T L E	NOT AT ALL
1. Enjoying the responsibility or the spiritual growth of a group of Christians.				
2. Enabling others to learning Biblical truths.				
3. Applying to discover new truths for myself.				
4. Having ability to discover new truths for myself.				
5. Verbally encouraging the wavering, troubled, or discouraged.				
6. Clearly perceiving the difference between truth and error.				
7. Managing money well in order to give liberally to the Lord's work.				
8. Assisting key leaders to relieve them for their essential job.				
9. Working joyfully with persons ignored by the majority.				
10. Adapting easily in a culture different from mine.				

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"This statement has been satisfactorily experienced in my life" or "I believe I have the ability for this".	M U C H	S O M E	L I T T L E	N O T A T A L L
11. Enjoying more than anything else to share our Last-day Message.				
12. Providing food/lodging graciously to those in need.				
13. Believing God will fill keep His promises in spite of circumstantial evidence.				
14. Persuading others to move toward achieving biblical objectives.				
15. Easily delegating important responsibility to others.				
16. Cooperating with the Lord in curing diseases.				
17. When praying for others, I often lose track of the time.				
18. Enjoying feeding people through preaching the Word.				
19. Able to prepare a logical class outline for bible or other classes.				
20. Enjoy working out solutions to complicated problems.				
21. Having insights of truth which bring conviction to other Christians.				
22. Being an instrument for dislodging the complacent and redirecting the wayward to face spiritual reality.				
23. Judging well between what is poor and what is good (or evil and good).				

"This statement has been satisfactorily experienced in my life" or I believe I have the ability for this".	M U C H	S O M E	L I T T L E	NOT AT ALL
24. Giving things or money liberally to the Lord's work.				
25. Ushering or cleaning up at a church related facility.				
26. Aiding the undeserving.				
27. Learning well another language in order to minister to a different people.				
28. Understanding clearly the steps that lead to conversion.				
29. Providing a gracious haven for guests.				
30. Generally being more excited about the future than the past.				
31. Knowing where I am going and seeing other Christians follow me.				
32. Able to organize ideas, people, things and time for more effective ministry.				
33. Having a deep concern to help people to be whole.				
34. Taking prayer requests more seriously than other Christians seem to.				
35. Enjoy helping people by counseling with them.				
36. Making biblical truths understandable to others.				

"This statement has been satisfactorily experienced in my life" or "I believe I have the ability for this".	M U C H	S O M E	L I T T L E	NOT AT ALL
37. Choosing from several biblical alternatives an option which usually works.				
38. Acquiring and mastering new facts and principles of Bible truth.				
39. Verbally challenging those who seem spiritually apathetic.				
40. Tending to look beneath the surface and question people's motives.				
41. Feeling deeply moved when confronted with urgent financial needs in God's work.				
42. Typing, filing or recording figures or minutes for the Lord's work.				
43. Visiting in hospitals or retirement homes and being blessed.				
44. Being able to relate well to people of different race, language or culture.				
45. Expecting a positive response when I ask people to make a decision.				
46. Having knack of making strangers feel at home.				
47. Trusting in the presence and power of God for the impossible.				
48. Influencing others toward accomplishing biblical goals.				

"This statement has been satisfactorily experienced in my life" or "I believe I have the ability for this".	M U C H	S O M E	L I T T L E	NOT AT ALL
49. Am able to set goals and make effective plans to reach them.				
50. Treating successfully those who are spiritually sick.				
51. Prayer is one of my favorite spiritual exercises.				
52. Seeing myself in the role of a shepherd to nature a congregation.				
53. Communicating biblical truths to others which produce changes in knowledge, attitudes, values or conduct.				
54. My nominating others for positions prove to be good selections.				
55. I study and read a great deal to learn biblical truths.				
56. Able to counsel effectively the perplexed, guilty or addicted.				
57. Accurately recognizing what spiritual gift another Christian has or does not have.				
58. Able to earn much money for giving to the Lord's work.				
59. Distributing Gospel literature of papers in my community.				
60. Taking shut-ins out for a drive, or assisting them in practical ways.				

"This statement has been satisfactorily experienced in my life" or "I believe I have the ability for this".	M U C H	S O M E	L I T T L E	NOT AT All
61. Able to live apart from friends and loved ones.				
62. Thinking often about how better to lead souls to Christ.				
63. Having a genuine graciousness and appreciation for each guest.				
64. Feeling sure I know God's specific will for the future growth of His work even when others are not sure.				
65. Steering others through difficulties in the Lord's work.				
66. Able to lead a group in making decisions together.				
67. Praying for others so that healing occurs.				
68. God consistently answers my prayers in a tangible way.				
69. Enjoy visiting people especially if I can help them make a commitment to Jesus.				
70. Feeling very much at home in a teaching situation.				
71. Feeling an unusual presence of God when important decisions need to be made.				
72. Able to distinguish key and important facts of Scripture.				

"This statement has been satisfactorily experienced in my life" or "I believe I have the ability for this".	M U C H	S O M E	L I T T L E	NOT AT ALL
73. Comforting a Christian in his affliction or suffering.				
74. Can see through a phony before his phoniness is clearly evident.				
75. Willing to maintain a lower standard of living in order to benefit God's work.				
76. Enjoying it when others express a need for help.				
77. Talking cheerfully with those in prison, or the lonely shut-in person.				
78. Having patience with people whose standard of cleanliness or morality differs from mine.				
79. Often seeking out unbelievers in order to win them.				
80. Enjoying strangers in my house.				
81. Trusting in the reliability of God when all looks dim.				
82. Others follow me because I have knowledge which contributes to the building up of my church.				
83. Able to effectively establish the steps to solve problems.				
84. People recover from illness through my ministry.				
85. Sometimes praying when I probably should be doing other things.				

PINPOINTING YOUR GIFT CLUSTER (Con't.)

B. You will discover your Gift Cluster by tabulating the scores from the Summary Sheet on page 37.

1. When you have finished give the answer to each statement the following number value:

Much-----	3 points
Some -----	2 points
Little -----	1 point
Not at all -----	-0-

2. Place the numerical value of each answer next to the number for each statement on the Abbreviated Houts Chart Summary Sheet on page 37.

3. Now add up the five numbers in each row horizontally across the page on the Summary Sheet, placing the sum in the total column, Do this for each row A through R.

4. Look for the highest score. These will pinpoint a cluster of gifts in which your gifts are most likely to be found.

5. NOW write in the "DOMINANT" section below the gifts that received the top three scores, In the "SUBORDINATE" section list the three gifts with the next highest scores.

Write the four gifts with the highest rating here:	Write the four gifts with the next highest rating here:
<u>Dominant</u>	<u>Subordinate</u>
1.	1.
2.	2.
3.	3.
4.	4.

PINPOINTING YOUR GIFT CLUSTER (Con't.)

6. Evaluate yourself in the light of this information. Does this agree with what you previously thought about your abilities? Is there a gift pinpointed that surprised you? Do you see any new possibilities for your ministry? What do you think you can best do to use your gifts?

7. Pray about this asking God to show you how you can best develop and use your gift(s) to help in His work.

ABBREVIATED HOUTS CHART SUMMARY SHEET

Place the numerical value of each answer next to the number of each question:

Much = 3 Some - 2 Little - 1 Not at all - 0

Now add up the five numbers in each row, placing the sum in the total column.

Value of Answers						TOTAL	GIFT
ROW A	1	18	35	52	69		Pastor
ROW B	2	19	36	53	70		Teacher
ROW C	3	20	37	54	71		Wisdom
ROW D	4	21	38	55	72		Knowledge
ROW E	5	22	39	56	73		Exhortation
ROW F	6	23	40	57	74		Discernment
ROW G	7	24	41	58	75		Giving
ROW H	8	25	42	59	76		Helps
ROW I	9	26	43	60	77		Mercy
ROW J	10	27	44	61	78		Missionary
ROW K	11	28	45	62	79		Evangelist
ROW L	12	29	46	63	80		Hospitality
ROW M	13	30	47	64	81		Faith
ROW N	14	31	48	65	82		Leadership
ROW O	15	32	49	66	83		Administration
ROW P	16	33	50	67	84		Healing
ROW Q	17	34	51	68	85		Intercession

PINPOINTING YOUR GIFT CLUSTER (Con't.)

C. Discovery Through Groups.

Since spiritual gifts are given for use in building up the body of Christ you will expect to receive confirmation from the body. In other words other members will see your gift also. If they fail to see the gift you think you have it may be an indication you do not have that particular gift.

So let us divide now into groups of four or five. Be sure to get into a group where you are well known. Husbands and wives must go to separate groups for greater objectivity!

1. Fill in the names of those in your group.

_____	_____
You	_____

2. Draw a line from your name to any other person in the group whose gift you feel you know.
3. Write the name of the gift on the line.
4. Do this for any others whose gift you think you can identify .
5. Now write your three highest rated gifts from the Summary Sheet on page 37 in the left column below:

My four highest rated gifts from Houts Chart	Gifts others feel I have
1. _____	1. _____
2. _____	2. _____
3. _____	3. _____
4. _____	4. _____

PINPOINTING YOUR GIFT CLUSTER (Con't.)

6. Choose a member of the group and have every other member of the group read off the spiritual gift he has written down for that person.

7. Do this for each member of the group. Each person writes in the right hand column: Gifts others feel I have (bottom of page 38).

8. Now in turn share with the group what you have discovered about yourself .

9. Take some time to discuss how you are using or would like to see your spiritual gifts used in the Church.

CAUTION:

Do not consider that all this is final in discovering your spiritual gift. Continue to think, study and pray about it. Discuss it with other members other church, Talk to the elders about it. Using the abilities you know you have is one of the surest ways of discovery. What you have learned, however, very likely indicates the area in which you should explore further.

USE WHAT YOU HAVE AND GOD WILL MULTIPLY IT

It is not enough to know what your gift is. It is now very important to develop it and use it to the glory of God and the salvation of your friends, neighbors and relatives.

"Talents used are talents multiplied. Success is not the result of chance or of destiny; it is the out working of God's own providence, the reward of faith and discretion, of virtue and persevering effort. The Lord desires us to use every gift we have; and if we do this, we shall have greater gifts to use. He does not supernaturally endow us with the qualifications we lack; but while we use that which we have, He will work with us to increase and strengthen every faculty. By every whole-hearted, earnest sacrifice for the Master's service our powers will increase". (COL, p.353-354)

DISCOVERY EVENT VI

Realizing your evangelism potential

Let us go back~ to the cross before we begin this last Discovery Event. To Seventh-day Adventists have been committed a most challenging and mind-stretching task: the giving of the message of the three angels of Revelation 14 to all the world. We must begin in our witness to this message where the Bible begins with it: the eternal gospel of Jesus Christ (Revelation 14:6).

One of the most essential principles underlying all our witnessing for Christ is the fact of our own relationship with God. The gospel which we are to present to all the world is the good news of what God has done for us through the life and death of Jesus. Though we are sinners ~e are declared righteous as a free gift of grace (Romans 3:24). Praise God for His unspeakable gift! Because I have the assurance of eternal life (John 5:24; 1 John 5:11-13) I can give radiant witness to others for r want people who are hurting, who are frustrated and confused, who carry guilt and shame and who have no certainty of the future life to share this hope. The first steps in witnessing, then, are to know and to share the eternal gospel of the first angel's message of Revelation 14.

Despair is the theme of a dying world. The healing message of the gospel is the answer to its need. Only the assurance of eternal life can take the place of despair. Those who have assurance have a message that is worth listening to.

When hearts are warmed by the Gospel the way is prepared for additional steps, leading persons into a thorough study of the Bible.

Seventh-day Adventists have a unique role in sharing with the world the complete message of the three angels calling people of all nations to "the commandments of God and the faith to Jesus. "

Using Gifts for Sharing the Good News

A. If you have a territorial assignment think and pray how you can use your gift to minister to those living in the territory assigned to you.

B. Think also of other spheres of influence where you can use your special ability to minister to others. Why not make a prayer list for each area of influence? I suggest you choose the persons you feel the most likely to respond favorably and concentrate on these to begin with.

E V A N G E L I S M P O T E N T I A L

PRAYER LIST

Write the name of the person in each area of influence that you feel is the most likely to respond favorably.

<u>Area of Influence</u>	<u>Person Most Receptive</u>
Family/Relative	_____
Neighborhood	_____
Work/School	_____
Age Group	_____
Origins (People from my own ethnic background)	_____
Ethnic (People of another ethnic or racial group)	_____
Special Interest (hobbies, club, etc.)	_____
Trade/Profession	_____

C. How Do I Get Started?

1. Pray for each one and ask God to open the way for your ministry. Remember that tact and kindness will melt ice and open hearts.

"If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one " (9T,p.189).

2. Find ways to show kindness. Look for needs that you can fill. Start a "Kindness Crusade" and watch God work wonders. Remember also, you are never alone: the Holy Spirit will give you a power that will "tell upon hearts. "

3. Give appropriate literature.

4. Seek for opportunities to begin Bible studies. If you feel unprepared to give the studies yourself, ask an experienced soul-winner in the church to help you.

5. God can work wonders through your ministry if you remain humble and depend wholly upon Him. Be encouraged by this promise:

"It is not the capabilities you now possess, or ever will have, that will give you success. It is that which the Lord can do for you. We need to have far less confidence in what man can do, and far more confidence in what God can do for every believing soul. He longs to have you reach after Him by faith. He longs to have you expect great things from Him. He longs to give you understanding in temporal as well as in spiritual matters. He can sharpen the intellect. He can give tact and skill. Put your talents into the work, ask God for wisdom, and it will be given you". (COL,p.146).

FINDING APPLICATIONS FOR THE USE OF YOUR GIFTS

A. In Personal Relationships:

1. Long before psychology or sociology the Bible laid down a basic understanding of diversity. Spiritual gifts are the key to this understanding of the difference between people. Some people come together like oil and water and do not understand why. We often blame the other fellow.

2. In the home there is sometimes conflict between husband and wife because they do not understand the other's special gift. Our spiritual gift becomes a strongly motivating factor. We see things through the perspective of the gift we have. One person has the gift of knowledge and is truth-centered. Another has the gift of mercy and is highly people-centered. They look at life differently. Both are needed.

That is why it is so important for the Church to have all the gifts so that together we carry a balanced ministry in our endeavor to reach the world for Christ.

3. The law of attraction works through spiritual gifts. We individually tend to appeal to people who are more like us. If we have a hard sell approach to presenting the truth we will tend to attract more hard shell people. Another reason why all the gifts functioning together in the body in a spirit of unity, harmony and love are so necessary. The Church will appeal to more different kinds of people for we have a message that is to go to every nation, kindred, tongue and people .

B. The Nominating Committee:

1. The nominating committee is trying to match jobs to the abilities available. Often the questions are asked, Whom shall we ask? Who will accept? These are the wrong questions. It is better to ask what are our needs? What gifts are necessary to fill these needs? Who has the gift at the Church needs?

2. What are some of the gifts you think an elder should have? Do all elders need the very same gift? What about evangelism ?
3. While Sabbath School teachers are not selected by the nominating committee the principle applies. We must first ask what is the purpose of the Sabbath School? What are our objectives? What gifts are needed to fill the needs?
4. Remember that your spiritual gift ;s your spiritual job description .
5. Suggest some ways in which a knowledge and understanding of each church member's spiritual gifts could help the nominating committee. What about the church's evangelism committee?

C. Work Force Mix:

1. There are two kinds of lay workers: Those whose ministry is directed inward toward church members and their children and those whose ministry is outward toward the community in filling needs and direct evangelism.
2. Make a list of all the activities in your church that are directed toward the church. How many people are involved?
 _____How many hours do they each average per week?
 _____Give the total hours devoted each week to work in the church.
3. Make another list of all the activities that are directed away from the Church towards the community. How many people are involved on a regular basis in filling needs and in direct soul-winning?_____ How many hours do each average each week?_____Give the total hours devoted each week out of the Church in the community_____.

4. Now list the totals below:

In the Church

In the Community

Total hours:_____ Total hours:_____

Are they nearly balanced?_____

What does this tell you about the evangelistic outreach
of your church?_____

What do you think the proper balance should be?

In the Church

In the Community

Total hours:_____ Total hours:_____

What do you think can be done to restore a proper
balance?_____

In what ways can our new discovery of spiritual gifts
help in restoring the proper balance?

D. Evangelism:

1. Defined:

Evangelism is, through various methods and ministries, the proclamation of the everlasting gospel of Jesus Christ with the express purpose of lovingly persuading people to become His disciples by putting their trust in God, being justified by faith and serving Him as Lord in the fellowship of the church through the power of the Holy Spirit.

2. There is a need for those with teaching, speaking or evangelistic gifts to use them in evangelizing the community. Perhaps not everyone is capable or ready at this point to do direct Bible study evangelism, but think about this:

3. If only 10% who have the gifts to do so would be willing to be trained and get involved in the thrilling work of soul-winning our growth would be like an explosion. If each person trained would win one soul a year we would triple the present membership in the next 10 years! Just think how thrilling it would be to see this kind of growth--not just numbers for the books but people--new Christians thrilled to find Christ, growing in grace and projecting the joy of a new love to all around them.

4. Those who are using serving and other gifts should ask those with evangelistic abilities to help them with Bible studies for their interested friends and relatives. Especially should new members link up with the soul winners because their very greatest potential for winning souls is in the first year or so after becoming a Christian. That is when their friends and relatives are asking a lot of questions and are more open to learn for themselves what makes the new Christian "tick"!

5. Those with helping and serving gifts should do all they can to release evangelistic workers for the work of direct evangelism. (Acts 6: 1-7).

6. It is significant that people with helping and serving gifts have learned to give gospel presentations in the witnessing program successfully. They also have used the projector and cassette machines programmed with the Encounter Lesson series of film strips effectively.

E. Friends, neighbors and relatives.

1. More people join the S.D.A. Church through the influence of friends, neighbors and relatives than any other.

2. More than 50% of all who join the Church from a non-SDA background do so through this influence. The closer the friend or relative the more apt the person is to be converted .

3. What lesson do you see in this?

Yes, I think so too! SDA's need to make more contacts with people in the community---just seeking at first to make friends--through kindness helping meet needs. This is where our most effective evangelism begins.

4. And remember this: though not everyone is an evangelist, everyone has the role of witness and that is the way soul-winning starts and spreads.

USE YOUR GIFT ENERGETICALLY AND GOD WILL MULTIPLY
YOUR ABILITY TO WORK EFFECTIVELY FOR HIM.

Romans 12 shows that our gift is to be
used--energetically for God.

2 Corinthians 9:10 shows how God stands by to
multiply our resources:

"He who supplies seed to the sower and
bread for food will supply and multiply
your resources and increase the har-
vest of your righteousness" (RSV).

PLAN TOGETHER IN THE BODY TO USE YOUR GIFTS IN A SPIRIT
OF UNITY, HARMONY AND LOVE: SEE YOUR CHURCH GROW!

DISCOVERY CHECK UP

We started out to improve our understanding of
Spiritual Gifts.

Let us see how we have done.

1. Answer the questions on the SPIRITUAL GIFTS
RATING SURVEY once again to see if you can
measure some progress. The SGR is on page 50

2. My previous SGR score_____ (Page 3)

My new SGR score _____

SPIRITUAL GIFTS RATING SURVEY (SGR)

1. How do you rate your present understanding of spiritual gifts? Good_____ Fair_____ Slight_____	
2. Name the three key Biblical chapters in which spiritual gifts are listed: A. B. C.	
3. Name up[to five spiritual gifts as listed in the Bible: A. B. C. D. E.	
4. Do you feel that you know what your gifts may be? Yes_____ It is (they are):_____ _____ _____ _____ _____ Not Certain_____but, think it may be: _____ _____ _____ _____	
No_____	
TOTAL	

Adapted from C. Peter Wagner and used by permission

1. How do you rate your present understanding of spiritual gifts?

Good_____ Fair_____ Slight_____ []

2. Name the three key Biblical chapters in which spiritual gifts are listed:

a.

b.

c. []

3. Name up to five spiritual gifts as listed in the Bible

a.

b.

c.

d.

e. []

- 4 Do you feel that you know what your gifts may be?

Yes_____ It is (they are):_____

_____ []

Not Certain_____ but, think it may be:

_____ []

No_____

Total []

Adapted from C. Peter Wagner and used by permission

GIFT CLUSTER/MINISTRY ALIGNMENTSTHE SUPPORTING CLUSTER

The Gift of Hospitality	1. _____
The Gift of Support	2. _____
The Gift of Giving	3. _____
The Gift of Compassion	4. _____
The Gift of Intercession	5. _____

THE COUNSELING CLUSTER

The Gift of Insight	6. _____
The Gift of Encouragement	7. _____
The Gift of Wisdom	8. _____

THE TEACHING CLUSTER

The Gift of Knowledge	9. _____
The Gift of Teaching	10. _____

THE SHEPHERDING/EVANGELIZING CLUSTER

The Gift of Evangelism	11. _____
The Gift of Shepherding	12. _____
The Gift of Speaking up for God	13. _____
The Gift of Cross-Cultural Ministry	14. _____
The Gift of Pioneering	15. _____

THE LEADERSHIP CLUSTER

The Gift of Leadership	16. _____
The Gift of Administration	17. _____
The Gift of Faith	18. _____

THE SIGNS GIFTS CLUSTER

The Gift of voluntary Poverty	19. _____
The Gift of Martyrdom	20. _____
The Gifts of Miracles and Healing	21. _____
The Gift of Exorcism	22. _____
The Gift of Celibacy	23. _____
The Gifts of Tongues and Interpretation	24. _____

TO HELP MY PASTOR

Name _____

In response to the Spiritual Gifts Seminar I think my spiritual gifts are:

1. _____
2. _____
3. _____
4. _____

I think my gifts can best be used for God in the following ways:

I think the church should follow up this Seminar in this way:

I would like to have the following help in discovering, developing or using my spiritual gifts:

APPENDIX C

**BIBLE INSTRUCTOR'S COURSE
MATERIALS AND MANUAL**

COMING SOON TO THE MICHIANA AREA

BIBLE EVANGELISM

A Bible Instructor's Seminar
At the Niles Philadelphia S.D.A Church
(February 15-23RD. Weekdays 7:00-8:30 p.m.)
(Sabbaths Feb. 15TH. and 22ND. 3:30-5:30 p.m.)

SPONSORED BY
THE LAKE REGION CONFERENCE
A N D
CHRISTIAN COUNSELING AND TEACHING MINISTRIES

Instructor: Pastor C. A. Dunbar

This Seminar is a must for Elders
Personal Ministries Workers
Sabbath School Teachers
and all who would like to become more
proficient in giving Bible Studies

Cost for seminar materials: \$5.00

To register and guarantee seminar materials please call
(616) 471-3957 no later than Feb. 12

COURSE OVERVIEW

Title:

"A BIBLE INSTRUCTOR'S SEMINAR"

Instructor:

Pastor Colin A. Dunbar

Duration:

January 4, 1991, 7:00 p.m. to 9:00 p.m.

January 5, 1991, 3:30 p.m. to 5:30 p.m.

February 15 to February 23, 1991

Meeting Nightly:

7:00 p.m. to 9:00 p.m.

Saturdays:

3:00 p.m. to 5:00 p.m.

Content:

PURPOSE & OBJECTIVES

REQUIREMENTS & GRADING

OUTLINE

Purpose:

The purpose of this course is to train and equip lay Bible I Instructors based on their engiftedness.

Objectives:

The objectives of this course are as follows:

1. To expose the student to the historical and theological perspectives of spiritual gifts.
2. To lead the student in a step by step process of discovering their spiritual gifts.
3. To give the student a historical and theological foundation for the practice of Bible instructorship within the Seventh-day Adventist Church.
4. To help the student achieve greater competence in understanding and interpreting the Bible.
5. To provide the student with a working knowledge of the topical and or expository methods of studying the Bible.
6. To train the lay member in how to write and deliver a Bible study.
7. To provide the student with training in how to gain decisions.
8. To provide the student with an understanding of procedures leading to baptism and proper assimilation of the new member into the body of believers.

Requirements:

All students are required to:

1. Attend all classes,
2. Complete all assignments,
3. Take sectional tests A to F,
4. Turn in a written manuscript of a Bible study or take test on Section G,
5. Complete required reading.

PRE-REGISTRATION FORM
FOR THE
BIBLE INSTRUCTOR'S SEMINAR

INSTRUCTOR: Pastor Colin A. Dunbar

BEGINNING: February 15 and continuing until February 23, 1991

MEETING TIMES: Saturdays: 3:30 - 5:30 p.m.
 Nightly: 7:00 - 9:00 p.m.

PLACE: Niles Philadelphia Church Sanctuary

MAXIMUM NO. OF PERSONS: 25

REGISTRATION FEE: \$5.00

FILL OUT AND FORWARD TO YOUR LOCAL PASTOR.

NAME: _____

ADDRESS: _____

PHONE: (Home) _____ (Work) _____

Date Registration Received: _____

Date Registration Paid: _____

Grading System:Grades of Completion

A+ = 90-100
 A = 80-89
 A- = 75-79
 B = 60-74
 C = 50-59

Grade of Participation

P = Participation for any grade below 50

<u>Grade's Breakdown</u> <u>of Grade</u>	<u>Percentage</u>
Faithful class attendance	10 %
Assignments completed	10 %
Reading completed	15 %
Manuscript or Test on G	15 %
Sectional tests	<u>50 %</u>
Total points possible	100 % (A+)

STATEMENT OF CONSENT

to be a part of a Doctor of Ministry Project in conjunction with pursuing the "Spiritual Gifts Seminar and Bible Instructor's Course"

I hereby grant Pastor Colin A. Dunbar permission to use as he determines the need in pursual of his Doctor of Ministry Project, any information I have produced to date, and any information I will produce in partial fulfillment of the requirements for the "Bible Instructor's Course".

Furthermore, I give consent to fulfill specific requirements of this course as they directly relate to the design of the doctoral project as directed by Pastor Dunbar.

Date Signed: _____

 Signature of Student

Date Signed: _____

 Signature of Teacher

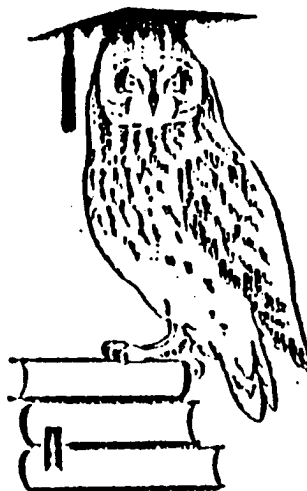
A BIBLE INSTRUCTOR'S SEMINAR

at
The Niles Philadelphia Church
1327 Broadway
Niles, Michigan 49120

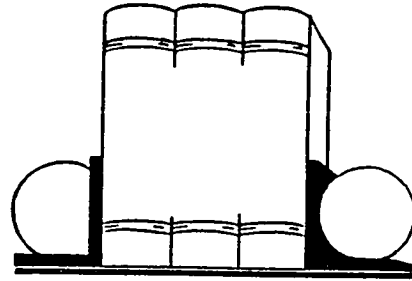
February 15-23, 1991

Sponsored by:
Lake Region Conference of S.D.A.,
C. C. & T. Ministries

Instructor:
Pastor C. A. Dunbar,
Berean SDA Church



WRITTEN AND COMPILED BY
C. A. Dunbar, B.Th., M. Div.

CLASS METHODOLOGY

1. Lecture/Note-taking
2. Guest Speakers and Demonstrations
3. Quizzes and Reviews - Daily
4. Attendance and Class Record
5. Home Study Institute Lessons (11) - Take Home (Optional)

*SUGGESTED CLASS TEXTSTHE BIBLE INSTRUCTOR

Louise C. Kleuser

EFFECTIVE BIBLE STUDY

Howard F. Vos

TRAINING LIGHT BEARERS

Lay Activities Dept.

HOW TO WIN A SOUL

Robert A. White

THE DIVINE BLUEPRINT

Home Missionary Dept.

LIFT HIM UP

Home Missionary Dept.

BIBLE HANDBOOK

J. N. Haskell

SOUL-WINNING MADE EASIER

Kembleton S. Wiggins

YOUR BIBLE

GOD

EVANGELISM

Ellen G. White

*The methods and thoughts suggested in this seminar are to be credited to the cited texts.

BIBLE INSTRUCTOR'S SEMINAR OUTLINE

- A. Introduction.....
 - 1. The Importance and Need.....
 - 2. The Origin of Bible Reading.....
 - 3. The Advantages.....
 - 4. Promises.....
 - 5. Test on Section A.....
- B. The Bible Instructor.....
 - 1. Qualifications.....
 - 2. Mental Attitude.....
 - 3. Dress.....
 - 4. Habits.....
 - 5. Etiquette.....
- C. Your Tools.....
 - 1. Primary.....
 - 2. Secondary.....
 - 3. Test on Sections B and C.....
- D. The Book.....
 - 1. How Written.....
 - 2. Types of Bibles.....
 - 3. Types of Versions.....
 - 4. Interpretation.....
 - 5. Test on Section D.....
- E. The Candidate.....
 - 1. His Background and occupation.....
 - 2. His Nature and Goals.....
- F. Methods of Study.....
 - 1. Historical and Topical.....
 - 2. Biographical, Methodical.....
 - 3. Exegetical or Expository.....
 - 4. Preparation of Study.....
 - 5. Test on Section F.....

G. The Study.....	
1. Meeting the People.....	
2. Length and Sequence.....	
3. Its Components.....	
4. Pitfalls.....	
5. Communication.....	
6. Presentation/Technique.....	
7. Test on Section G.....	
H. Gaining Decisions.....	
1. Psychology of Decision-Making.....	
2. The Appeal.....	
3. Opposition and Objections and Excuses.....	
4. Basic Principles of Motivation.....	
5. Test on Section H.....	
I. Follow-Up.....	
1. At the Baptism.....	
2. After the Baptism.....	
3. Spiritual Guardians.....	
4. Train to Work.....	
J. Appendix.....	

C. .C & T. MINISTRIES
P. O. Box 71, Berrien Springs
Michigan 49103-0071
U. S. A.

A. INTRODUCTION

1. Importance and Need

- 1.i "The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world." A.A. p.9.
- 1.ii "To save souls should be the lifework-of everyone who Professes Christ." T. Vol. 4, p. 30.
- 1.iii "We are not to wait for souls to come to us, we must seek them out where they are. When the word has been preached in the pulpit, the work has but just begun.

There are multitudes who will never be reached by the gospel unless it is carried to them." C.O.L. p. 229.
- 1.iv "How can the great work of the third angel's message be accomplished? It must be largely accomplished by persevering individual effort, by visiting the people in their homes." W.M. p. 97.
- 1.v "There are families who will never be reached by the truth of God's word unless His servants enter their homes." EV. pp. 435, 436.
- 1.vi "This is the last message, there is no more to follow. No more invitations of mercy to be given after this message shall have done its work. What a trust. What a responsibility is resting upon all." T. Vol. 5, pp.206-207.
- 1.vii "Nothing is to be permitted to hinder this work. It is the all important work for this time. It is to be as far reaching as eternity." Ibid., p. 456.

NOTES

A INTRODUCTION

2. The Origin of Bible Readings

- 2 i. A notable example of a personal Bible study is found in the record of the early days of the Christian church. In Acts 18:2, 3, 24-28, we are introduced to two friends of the apostle Paul, Aquila and his wife, Priscilla. These lay members of the Corinthian church were tentmakers by trade. They had been diligently instructed by Paul and were well versed in the doctrine of Christianity. So great were their zeal and enthusiasm that they were quick to seize any opportunity to explain the truth to others and did not hesitate to approach the learned and eloquent Apollos, who was himself "mighty in the Scriptures." But while Apollos was honest and sincere, he lacked knowledge of present truth for that time.

As Aquila and Priscilla listened to his eloquence they perceived his lack; and instead of going home and bemoaning the fact that Apollos was in the dark and did not know the precious truth that had been brought to their knowledge, they followed the only wise course for any Christian who is in possession of advanced light: they extended to Apollos a personal invitation--an invitation that carried with it the urgency of acceptance--to come to their home, where they "expounded unto him the way of God more perfectly." The Bible says, "They took him unto them," which might imply that they did not accept 'No' for an answer. They apparently did not give Apollos their address and tell him they would be glad to have him call, but they brought him right to their home.

"How interesting it would have been to listen in on that Bible study, where two humble laymen, filled with the Spirit of God rejoicing in truth, 'expounded' or explained the Scriptures. They no doubt asked him to turn to the text and read during the expounding process." --TLB p. 9,10.

- 2 ii. HEAVEN-BORN IDEA:- "The plan of holding Bible readings was a heaven-born idea. There are many, both men and women, who can engage in

this branch of missionary labor. Workers may thus be developed who will become mighty men of God. By this means the word of God has been given to thousands and the workers are brought into personal contact with people of all nations and tongues. The Bible is brought into families, and its sacred truths come home to the conscience. Men are entreated to read, examine and judge for themselves, and they must abide the responsibility of receiving or rejecting the divine enlightenment. God will not permit this precious work for Him to go unrewarded. He will crown with success every humble effort made in His name." G.W. p. 192.

2. iii THE VISION:- "In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great Day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifested." T. Vol. 9, p. 126.

2. iv THE ORIGIN:- The plan of giving Bible studies was brought to the attention of Seventh-day Adventists by the Spirit of God. At a camp-meeting held in 1882 in the State of California, a severe storm arose while Elder S. N. Haskell was preaching. The heavy downfall of rain accompanied by the roar of the thunder made so much noise that Elder Haskell could not be heard by the people in the tent, and the service had to be discontinued. It was at this time, however, that Elder Haskell gathered a group of people around him in the center of the tent, and as he could not preach to them, he gave out texts of Scripture to different ones to read, and began asking questions concerning the truths stated in the texts read. The Spirit of the Lord was present, and in a very remarkable manner impressed Bible truths on the minds of the people through this study.

"The truths presented in this manner made a deep impression on the minds of the people. It was evident that this was a new and very

effective way of 'preaching' truth." --TLB, pp. 12, 13.

As a result of this experience, Elder Haskell concluded that this plan of studying the Bible would be an excellent means for presenting the truth in families, and where small companies of people were gathered together.

At this camp meeting, Mrs. E. G. White was in attendance, and while she was not present at the meeting referred to, she was told of the experience which Elder Haskell and the group of believers had had during the storm, and she was greatly interested. The next day, in an interview with Elder Haskell, Mrs. White stated that the plan of Bible study which had been followed was in harmony with the light she had received.

NOTES

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A. INTRODUCTION

3. The Advantages

- 3.i GREATER INFLUENCE:- "It is through personal contact and association that men are reached by the saving power of the gospel. They are saved not in masses, but as individuals. Personal influence is the power. We must be close to those we desire to benefit." T.M.B. p. 57.
- 3.ii GREAT EFFECT:- "One of the most effective ways in which light can be communicated is by private personal effort. In the home circle, at your neighbor's fireside, at the bedside of the sick, in a quiet way you may read the Scriptures and speak a word for Jesus and the truth. Thus you may sow precious seed that will spring up and bring forth fruit." C.S. p. 118.
- 3.iii GREAT SUCCESS:- The more closely the New Testament plan is followed in missionary labor, the more successful will be the efforts put forth. 3T p. 210. Acts 5:42. "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." The Good-speed's translation reads like:thiAnd they did not for a single day stop teaching and preaching in the temple, and in private houses the good news of Jesus Christ."
- 3.iv GREATER PERSONAL BENEFITS:-

(Home Work): Find the advantages taken from the following reference - Ch. S. p. 115.

NOTES

A. INTRODUCTION

4. Promises

- 4.i "God does not ask us to do in our own strength the work before us. He has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help..." 8 T. p19 .
- 4.ii "There is no limit to the usefulness of one who putting self aside makes room for the working of the Holy Spirit upon his heart and lives a life wholly consecrated to God." 8 T. p. 19. "So mightily can God work when men given themselves up to the control of the Holy spirit." 8 T. p. 20.
- 4.iii "To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results." 7 T. p. 30.
- 4.iv "It is not the capabilities you now possess, or even will have, that will give you success. It is that which the Lord can do for you. We need to have far less confidence in what man can do, and far more confidence in what God can do for every believing soul. He longs to have you reach after Him by faith. He longs to have you expect great things from Him. He longs to give understanding in temporal as well as in spiritual matters. He can sharpen the intellect. He can give tact and skill. Put your talent into the work, ask God for wisdom, and it will be given you." C.O.B, p. 146.
- 4.v "The Holy Spirit will come to all who are begging for the breath of life to give to their neighbors." 6 T. p 90.

NOTES

B. THE BIBLE INSTRUCTOR

1. Qualifications

- 1.i Personal relationship with God.
- 1.ii Love for Souls - "The same intensity of desire to save sinners that marked the life of the Saviour marks the life of His true follower." Ev. p. 488, John 13:35; 15:12.
- 1.iii An Uplifting Influence - "The Lord calls upon you to exert an uplifting influence." Ev. p. 638. "Every act of our lives affects others for good or evil. Our influence is tending upward or downward; it is felt, acted upon, and to a greater or less degree reproduced by others." 2T p. 133.
- 1.iv Consecration - "Christ asks for an unreserved consecration, for undivided service. He demands the Heart, the Mind, the Soul, the Strength. Self is not to be cherished." COL pp. 48, 49. "He who loves Christ the most will do the greatest amount of good." DA p. 250.
- 1.v Efficiency - "Every worker should be understandingly efficient." 7T p. 70. "We should not let slip even one opportunity of qualifying ourselves intellectually to work for God." COL p. 334. "We must not enter into the Lord's work haphazardly and expect success....Jesus calls for co-workers, not blunderers." 4T.p.67.
- 1.vi Faithfulness - The secret of life's success is in a careful, conscientious attention to the little things.
- 1.vii Dignified - "Be sure to maintain the dignity of the work by a well-ordered life and Godly conversation...We have the greatest truth and hope that were ever given to our world, and the greatest faith; and we want to represent this in its exalted character to the world. We do not want to assume the attitude as though we were passing through the world begging pardon of the world because we venture to believe this precious, sacred truth; but we want to walk humbly with God, and conduct ourselves as though we were children of the most high God,

and, although feeble instruments, as though we were handling most important and interesting subjects, higher and more exalted than any temporal, worldly themes. CS p. 226,227.

- 1.viii Polite - "All coarseness and roughness must be put away from us. Courtesy, refinement, Christian politeness, must be cherished. Guard against being abrupt and blunt. Do not regard such peculiarities as virtues; for God does not so regard them. Endeavor not to offend any unnecessarily." Ch. S. p. 226.

- 1.ix Sympathy - "We need more of Christlike sympathy; not merely sympathy for those who appear to us to be faultless, but sympathy for the poor, suffering, struggling souls, who are often overtaken in fault, sinning and repenting, tempted and discouraged. GW p.141.

- 1.x Genuineness- There must be no pretense in the lives of those who have so sacred and solemn a message as we have been called to bear. The world is watching Seventh-day Adventists because it knows something of their profession of faith and of their high standard, and when it sees those who do not live up to their profession, it points at them with scorn". 9T p. 23.

- 1.xi Courage - "Hope and courage are essential to perfect service for God. These are the fruit of faith. PK p.164. "Courage, energy, and perseverance they must possess." GW p. 39.

NOTES

B. THE BIBLE INSTRUCTOR

2. Mental Attitude

- 2.i Always a Learner - "Before a person is prepared to become a teacher of the truth to those who are in darkness, he must become a learner." EV. p. 107.
- 2.ii Aggressive and Progressive - "New methods must be introduced. God's people must awake to the necessities of the time in which they are living. God has men whom He will call into His service,--men who will not carry forward the work in the lifeless way in which it has been carried forward in the past." EV. p. 70.
- "There must be no fixed rules; our work is a progresslve work and there must be room left for methods to be improved upon. But under the guidance of the Holy Spirit, unity must and will be preserved." EV. p. 105.
- "Let evey worker in the Master's vineyard, study, plan, devise methods to reach the people where they are. We must do something out of the common course of things. We must arrest the attention. We must be deadly in earnest. We are on the very verge of times of trouble and perplexities that are scarcely dreamed of." EV. pp 122, 123.
- 2.iii Humble - "The talents of the humble cottager are needed in the house-to-house labor and can accomplish more in this work than brilliant gifts. 7T p. 144. In choosing men and women for His service, God does not ask whether they possess learning or eloquence or worldly wealth. He asks: Do they walk in such humility that I can teach them My way? Can I put My words into their lips? Will they represent Me?" 7T p. 144.

NOTES

B. THE BIBLE INSTRUCTOR

3. Dress

- 3.i No Carelessness - "There should be no carelessness in dress. For Christ's sake, whose witnesses we are, we should seek to make the best of our appearance. In all things we are to be representatives of Him. Our appearance in every respect should be characterized by neatness, modesty, and purity. But the Word of God gives no sanction to the making of changes in apparel merely for the sake of fashion that we may appear like the world." EV. p. 268, 269.
- 3.ii Taste, Colour, Fit - "Some who minister in sacred things so arrange their dress upon their persons, that, to some extent at least, it destroys the influence of their labour. There is an apparent lack of taste in colour and neatness of fit. What is the impression given by such a manner of dress? It shows that the work in which they are engaged in is considered no more sacred or elevated than common labour, as plowing in the field. The minister, by his example, brings down sacred thing upon a level with common things." EV. p. 671.
- 3.iii Colour should be soft and subduing. "The taste should be modest; not too old-fashion and not the most fashionable. The fit should not heighten, attract or make outstanding the contours or reveal that which should be hidden."

NOTES

B. THE BIBLE INSTRUCTOR

4. Habits

- 4.i Efficiency - "Every worker should be understandingly efficient." 7T p. 70.

"We should not let slip even one opportunity of qualifying ourselves intellectually to work for God. COL. p. 334. "We must not enter into the Lord's work haphazard and expect success... Jesus calls for co-workers, not blunderers....."

- 4.ii Punctuality - "You should realize the value of time. You are not excusable for leaving the most important, though unpleasant work, hoping to get rid of doing it altogether, or thinking that it will become less unpleasant, while you occupy your time upon pleasant matters not really taxing. You should first do the work which must be done and which involves the vital interests of the cause, and only take up the less important matters after the more essential are accomplished. Punctuality and decision in work and cause of God are highly essential. Delays are virtually defeats. Minutes are golden and should be improved to the very best account. Earthly relations and personal interests should ever be secondary. Never should the cause of God be left to suffer in a single particular, because of our earthly friends or dearest relatives." 3T p. 499, 500.

- 4.iii Thoughtfulness - "Take up this work as the Lord's work, doing it with thoughtfulness and patience. This is real service, which the Master will approve." EV. p. 645.

- 4.iv Study and Prayer - "If you take upon you the sacred responsibility of teaching others, you take upon you the duty of going to the bottom of every subject you seek to teach." EV. p. 479.

- 4.v Establish a prayer life pattern - "Jesus, our example, always had time to pray. 'And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed.' " Mark. 1:35.

"All day He toiled, teaching the ignorant, healing the sick, giving sight to the blind, feeding the multitude; and at the eventide or in the early morning He went away to the sanctuary of the mountains for communion with His Father. Often He passed the entire night in prayer and meditation, returning at daybreak to His work among the people." DA pp. 259, 260.

NOTITICE:

- A. Always take time to pray
- B. Have a private sanctuary. Mark 1:35
- C. Divide the time up in three parts:
 - a. Reading the Bible and spiritual books, like "Steps to Christ"
 - b. Making a list of (i) Things for which you are thankful; (ii) People for whom you have a burden, (iii) Your needs
 - c. Then use this list as the basis of secret prayer.

NOTES

B. THE BIBLE INSTRUCTOR

5. Etiquette

5. i True Etiquette - "Broad Sympathy and Kindness: Many who lay great stress upon etiquette show little respect for anything, however excellent, that fails of meeting their artificial standard. This is false education. It fosters critical pride and narrow exclusiveness. The essence of true politeness is consideration for others. The essential, enduring education is that which broadens the sympathies and encourages universal kindness." Ed. p. 241 (EV p. 637).

"All coarseness and roughness must be put away from us. Courtesy, refinement, Christian politeness must be cherished. Guard against being abrupt and blunt. Do not regard such peculiarities as virtues; for God does not so regard them. Endeavor not to offend any unnecessarily." Ibid.

5. ii Avoid every approach of evil. "The truth of heavenly origin never degrades the receiver, never leads him to the least approach to undue familiarity; on the contrary, it sanctifies the believer, refines his taste, elevates and ennobles him and brings him into a close connection with Jesus. It leads him to regard the apostle Paul's injunction to abstain from even the appearance of evil, lest his good should be evil spoken of... Men who are doing God's work, and who have Christ abiding in their hearts will not lower the standard of morality, but will ever seek to elevate it. I will not give the least occasion to have my good evil spoken of. My good name is capital of far more value to me than gold or silver. Let me preserve it untarnished. If men assail that name, it shall not be because I have given them any occasion to do so, but for the same reason that they spoke falsely of Christ, because they hated the purity and holiness of His character; for it was a constant rebuke to them." EV. pp. 680, 681.

C. YOUR TOOLS

1. Primary

1.1 Dictionaries:

(a) Webster's 7th New Collegiate Dictionary:- Good, has most basic words. Use it to find explanations and meanings of English words, pronunciation and etymologies. Has various tables and use of grammar, synonyms, antonyms, etc.

(b) Bible Dictionaries:- Gives meanings of Bible words. One with a general editor or staff authorship is best. (Check the Adventist Book Centre). The Interpretive Dictionary of the Bible is among the best. This is an encyclopedic form. Most comprehensive and up-to-date work of its kind. It is a ready, all-purpose resource work for almost every phase of Biblical inquiry. Use Bible Dictionaries to get Biblical meaning and insights. S.D.A. Bible Dictionary and the New Bible Dictionary (J.D. Douglas) is safe but limited.

(c) Church Dictionaries:- The New International Dictionary of the Christian Church is excellent. A comprehensive, one-volume reference work which traces the development of the Christian Church from a sound historical and evangelical perspective. Be sure to differentiate between Church and Denominational Dictionaries.

1.ii Concordances:

A book containing an alphabetical index of the principal words of a book. Doesn't give meanings; just where various words are recorded. Remember there are concordances of different versions. Young's and Strong's Exhaustive Concordance of the Bible are best. Every word in the King James Version is recorded. Has a comparative concordance (EV and AV of 1885 & 1901) and Hebrew and Greek dictionaries. Cruden's & Walker's Concordance are alright.

I. iii Bibles:

This is the chief tool of the Bible Instructor and should be chosen for lifetime use. It should be of medium size, clear type and substantial binding. Markings and notations that are added from time to time make this particular Bible preferable to all others, as one becomes familiar with its pages and the location of special texts for ready reference. --T.L.B. p. 51.

1.iv Writing Materials:- The Bible Instructor should have a sturdy book (not notepad) for making up studies, and jotting down notes. "An accordion file from the dimes store, or something more elaborate, will serve to good purpose as a receptacle for clippings the lay Bible Instructor will constantly be gleaning in his reading and study. These clippings should be filed unde proper headings convenient for ready reference. Historical data, illustration of points of truth, current events, comments by noted writers or preachers, et cetera, will be found of great value in the work of making truth plain. In fact, there is not limit to such a collection of miscellaneous material." --T.L.B. p. 52.

NOTES

C. YOUR TOOLS

2. Secondary

2.i Commentaries:

Are good for getting additional insight, but remember, they are only a systematic series of explanations and interpretations of a writing. Hence, they are subjective and could be very misleading. Again it is best to get those of a general editor, who represents a conservative evangelical group. S.D.A. Bible Commentary is best. Has E.G.W. comments.

2.ii Atlas:

Good for giving visual concepts and geographical data. A tremendous aid for us who are so many miles away from Bible lands. There are many, many of them; so pick your choice. Remember it should be a Biblical atlas and shows how the topography and regions were at various Biblical states. S.D.A. Commentary is sufficient.

2.iii Encyclopedias and Source Book:

These do not generally give meanings alone but factual, statistical information. Sort of combines meaning, history and geography, etc., to produce an all-round work. You cant get information on church history, organizations, institutions, biographies, beliefs, practices, methods, definitions and activities. Normally has entries from different authorities on each subject. S.D.A. is standard.

2.iv Bible Study Lessons and Guides and Helps:

--See Appendix

--Be sure the ready-made study is suitable for the person.

--Bible Handbook is a handy reference.

--All E.G. White's books. Especially the conflict Series, Thoughts from the Mount of Blessing, Steps to Christ and Christ Object Lesson.

--Periodicals: Signs of the Times, These Times, etc.

It is to be remembered that all these tools are secondary...They should not be consulted with first. Only after going through the laborious, yet fruitful task of Bible preparation should these secondary tools be used. (Of course there are exceptions).

D. THE BOOK

1. How Written

1.i The Bible is a compilation of 66 books or letters written by different individuals, for different purposes at different times.

1.ii Form:- As to literary forms, the language of Scripture may be in the form of poetry or prose; it may be literal or figurative; it may be historical, prophetic, or apocalyptic. As to language, it is often difficult, if not impossible to translate an idea expressed in one language into another without loss or modification of the thought. The custom and modes of thought and expression of people of a foreign culture that ceased to exist many centuries ago are easily susceptible to being misunderstood today.

1.iii The S.D.A. concept of inspiration holds that God (1) cleanses and prepares individuals for revelation, (2) reveals information either verbally, mentally or visionarily and guides, if needs be, in the deliverance of the message so that, that which is in the mind of God has been communicated. Hence inspiration acts on the man not the words. The thought is inspired not the word. There is unity of thought in the whole Bible.

I. iv The nature and personality of the writer, and the historical context came into play as it was written.

NOTES

D. THE BOOK

2. Types of Bibles

There are some churches, denominations and sects that have their own Bibles. In your study be sure to use the Christian Bible (not version) as the standard and sufficient revelation of God's will for man, and this is the only unerring rule of faith and practice. Establish this from the word go (start).

2.ii Types of Christian Bibles:

- Standard:- One version, goes from Genesis through Revelation or O.T. to N.T.
- Reference:- One version, from Genesis to Revelation. Gives numerous texts that relate to the particular one under consideration in some way. Remember the reference is not inspired, hence it could be misleading.
- Topical:- Unlike a concordance that arranges the words alphabetically verse by verse, a topical Bible arranges the Bible into topics. The verses of Scripture are organized under each topic. The Zondervan Topical Bible is probably the best. Has cross and chain references that aids in finding similar topics, synonyms, and various spellings. This is a must for the Bible Instructor.
- Multi-Version:- This Bible has a number of versions running parallel to each other as a handy tool of comparison and expression.
- Study-Bible:- These are increasing in number. Harper Study Bible is o.k., but be careful. Has good notes in places.

2.iii For information on versions, see copied material.

Notes

D. THE BOOK

3. Types of Versions

3.i BIBLE VERSIONS:

Most of you already know that the Bible was not written in the English language. The Old Testament was written mostly in Hebrew, and the New Testament was written in Greek. But you should know that when the Bible was written, Hebrew and Greek were not special "religious" languages. They were the languages of the common man on the street, used by children in their day-by-day conversations. Since few of us today read Hebrew or Greek, we need our Bibles translated into English. This task has always been challenging. To make it even more challenging, a Bible translator finds several different approaches open to him. Each approach has its own special advantages, as well as disadvantages. The translator must weigh the advantages against the disadvantages, then decide just which approach he will take. The many versions available today illustrate the many different choices possible.

It is important that you understand the approaches taken by the translators of the Bible versions you may use this year. For there may be times when several different versions will not agree on how a particular passage should read. And the difference could be important. No one can supply you with a long list of "correct" readings for all the verses of the Bible; so you will need to decide for yourself which reading is the better one.

To prepare you for those decisions, let's look at some of the ways in which Bible versions may be different from each other. Some differences, such as age, are just facts of history. Others result from the decisions of the translators; and we need to consider the advantages and disadvantages connected with them.

3. iii Group or Individual

Some Bible versions have been translated entirely by one man. Others are the result of several translators working together as a team. For example, Kenneth Taylor wrote his version, the Living Bible, Paraphrased, all by himself (though he did have some others check out the manuscript before it was printed). The New English Bible, on the other hand, is the result of dozens of scholars working together for more than twenty years.

Individual translations can begin to reflect the style and opinions of that one man, rather than the thought of the original writers. Group translations tend

to guard against too much influence by one man, or the insertion of one man's misunderstandings. They can combine the skills and knowledge of many people. For these reasons, group translations to be more accurate than individual ones.

3. iii Age of the Version:

Some versions have been available in the English language for many years; others have been produced more recently. Translators today have much more information by which to decide what the original languages meant than did the translators of a hundred or more years ago. Earlier manuscripts in the original languages have been found; archaeologists have uncovered more information about Bible lands; and the whole art of Bible translating has been refined. What is more, the English language itself is constantly changing, making the versions of great age sometimes difficult to understand.

3. iv Literal Versus Natural or free

A very important way in which versions differ is on the measure of how closely the English reflects the exact wording of the original languages. As an example, notice this comparison from Galatians 2:19. The exact translation of the original Greek reads:

I FOR THROUGH OF LAW BY LAW DIED
IN ORDER THAT BY GOD I MAY LIVE.

The translator is faced with this double challenge: Remain true to the Greek, yet still end up with something meaningful in English. Notice how these different versions go about it:

KJV: "For I through the law am dead to the law, that I might live unto God."

NEB: "For through the law I died to law--to live for God."

Phillips: "For under the Law I 'died,' and I am dead to the Law's demands so that I may live for God."

Living Bible, Paraphrased: "For it was through reading the Scripture that I came to realize that I could never find God's favor by trying--and failing--to obey the laws. I came to realize that acceptance with God comes by believing in Christ."

The King James Version and the New English Bible both remain very close to the Greek. So we would call these

literal translations of this passage. The Living bible, Paraphrased, by contrast, lived up to its title and departed freely from the Greek, in an attempt to make the meaning clear. And Phillips represents the fact that there can be many approaches in between.

3. v A Suggested Plan

The truths of the Scriptures come through most accurately and clearly when several versions are thoughtfully compared with each other. Your classroom, then, ought to have a number of versions available for use. If at times you discover that different versions do not agree on how an important passage should read, you might safely follow this plan:

- A. Rely on the more literal version, rather than the more free one.
- B. Rely on the group version over the individual one.
- C. Rely on the more recent version over the very old one.
- D. Rely on the reading most consistent with other Bible truth.

As you make plans to purchase a Bible of your own for use in this class, it would be wise first to supply yourself with a moderately literal, group translation. Then, as may be possible, purchase versions from each of the other groups for the sake of variety and comparison.

In keeping with these principles, passages chosen for memorizing during this year of study should be selected from other than the freely paraphrased versions.

3. vi A Brief Survey of Bible Versions:

The chart which follows gives you at a glance some of the information you will need as you consider purchasing and using Bible versions. They are grouped under four general headings so that you can see how they compare with each other in the matter of literalness. Remember, though, that within any one version there is much variety of approach, as some passages may be treated more freely than others. So these groupings are only approximate measures, for at times some of the versions could as easily be listed in the adjoining group.

But, for the sake of our discussion, let's take a look at the two opposite positions Literal and Natural or free.

LITERAL	NATURAL OR FREE
<p><u>DESCRIPTION</u> These try to reflect the original languages with great care, translation each noun with a noun, each verb with a verb. While none could be word-for-word literal and still make sense in English, as far as possible they keep the same sentence and phrase patterns, and the same meanings for each Greek or Hebrew word, as in the original.</p>	<p>These seek to translate ideas and concepts to modern readers in words and phrases which sound familiar to us. They rearrange sentences and phrases, and add words or thoughts not found in the original if doing so seems to make the meaning more clear. They translate "idea for idea" rather than "word for word"</p>
<p><u>ADVANTAGES</u> These preserve more clearly the original sentence structure and vocabulary of the writer. They tend to be more accurate in reproducing just what the Bible writer wrote.</p>	<p>These are generally easier to understand since they are closer to modern-day language style. They can be more accurate in communicating what the original writer meant.</p>

Notes

LITERAL	NATURAL OR FREE
<p>DISADVANTAGES These sometimes contain very difficult passages which modern readers find hard to understand. The reader then must decide what the meaning is; and sometimes this remains unclear.</p>	<p>In desiring to make every passage very clear, the translators of these versions make decisions about the meaning of the passages. This makes it easy for them to insert their own beliefs and judgments, and make them sound like Bible truth. They may not understand what the Bible writer meant, and end up hurting the truth instead of helping it.</p>
<p>USES These are useful for careful study about Bible teachings and doctrines, for deep examination of what the Bible writer was thinking as God inspired him to write.</p>	<p>These are useful-with due caution-for personal devotional study, for comparing with other versions, and for gaining an overview of large portions of Scripture. They acquaint us with the variety of meanings possible in a passage; and they are helpful for people with limited Bible background. They should not be used for establishing points of belief or doctrine.</p>

Notes

KINDS OF BIBLE VERSIONS

GENERAL CATEGORY	NAME OF VERSION	CONTAINS OT = Old T. NT = New T.	PUBLICA- TION DATE	GROUP OR INDIVIDUAL
HIGHLY LITERAL	Young's Literal Translation ¹	OT, NT	1862	Individual
	American Standard Version (ASV)	OT, NT	1901	Group
	King James Version (KJV)	OT, NT	1611	Group
	New American Standard Bible (NASB)	OT, NT	1970	Group
MODERATELY LITERAL	Revised Standard Version (RSV)	OT, NT	1946, '52, '71, '73	Group
	New International Version (NIV)	NT	1973	Group
	New American Bible (NAB) ²	OT, NT	1970	Group
	Jerusalem Bible ²	OT, NT	1966	Group
	Berkeley (Modern Language Bible)	OT, NT	1945, '59 Revised, 1969	OT-Group NT-Individual
NATURAL OR FREE	New English Bible (NEB)	OT, NT	1961, '70	Group
	Today's English Version (TEV)	NT	1966	Group
	J. B. Phillips (The New Testament in Modern English, Revised)	NT, 3½ bks OT	NT 1958, Revised 1972 OT 1963	Individual
	Smith-Goodspeed (An American Translation)	OT, NT	1931	OT-Several individuals NT-One in- dividual
VERY FREE	Moffett (A New Translation)	OT, NT	1924	Individual
	The Living Bible, Paraphrased ³	OT, NT	1971	Individual

1. Designed specifically as a study aid, as it mechanically reproduces the words from the Greek into the English in a very literal manner.

2. A recent Catholic version, containing the Apocryphal books.

3. Be careful of translator's comments in footnotes; some are entirely contrary to the teachings of Scripture. For example, see note on Eccl. 9:5, 6, 10. Also be cautious of his treatment of the law in the letters of Paul.

D. THE BOOK

4. Interpretation

4.1 The need:- From the first, SDA's have stressed the importance of following sound principles of exegesis when interpreting Scripture. They recognize that interpretation is necessary because of the diverse literary forms found in the Bible; because the languages in which it was originally written, the modes of thought and expression, the customs, and the historical settings are unfamiliar to the modern reader; and because human language is at best an imperfect medium for the communication of divine thought.

4.ii The Scripture is to be taken or accepted literally unless the context makes it clear that a figure of speech was being used by the sacred writer. (Or another way of putting it).

The language of the Bible should be explained according to its obvious meaning unless a symbol or figure is employed.

Compare all relevant Scripture passages. "Line upon line; here a little, and there a little." Is. 28:10. Be careful of the Proof-Test-Method.

Consider the immediate and enlarged context.

Consider the nature, personality, and the time of the person and the purpose for which he was writing.

4.iii Figures of Speech used in the Bible:

1. Simile is a stated comparison (usually with like or as) of two things unlike in most respects but surprisingly alike in others. e.g. Proverbs 11:22.

2. Metaphor is implied comparison in which one object is identified with another. As in simile, the persons or things compared should be unlike in most respects. eg. Psalms 42:3.

3. Personification is the endowment of animals, plants, inanimate objects, and abstract ideas with life and personality. eg. Psalms 96:12.

4. Hyperbole is a figure of speech based on intentional exaggeration. eg. Psalms 6:6.

5. Apostrophe is an expression by which the absent, the inanimate, or the dead are addressed as if they were actually living and present. eg. Psalms 148:3.

6. Antithesis is a contrast of words or ideas. eg. Matthew 23:12.

7. Metonymy is the use of one word for another which it suggest. Four common relations that give rise to metonymy are (a) container and thing contained, (b) sig. and thing signified, (c) an author and his books, (d) the part for the whole. eg. Matthew 26:39.

8. Irony is saying the opposite of what is meant in a tone or manner that shows that the speaker is thinking. eg. Luke 15:7.

9. Parallelism is when the same thought is expressed in different ways (at least two). eg. Psalms 19:7,8.

HOMEWORK:

Match the figure of speech with text:

Text	Figure of Speech
a. Psalms 24:1	
b. Psalms 30:5	
c. Matthew 6:28	
d. Proverbs 10:20	
e. Psalms 30:5	
f. Psalms 24:7	
9. Songs of Solomon 4:6	

NOTES

E. THE CANDIDATE

1. His Background and Occupation

1.i Work for all classes: The gospel invitation is to be given to the rich and the poor, the high and the low, and we must devise means for carrying the truth into new places, and to all classes of people." Evangelism, p.552.

1.ii Rich and Influential:- People who are rich or come from rich families tend to be lonely, soul-burdened, starving for spiritual food. "Those who belong to the higher ranks of society are to be sought out with tender affection and brotherly regard." C.O.L. p. 230 (1900). "But this class are attracted toward each other, and it is hard to find access to them; and because of this many are perishing in their sins who long for something that will give them rest and peace and quietude of mind." Evangelism, p. 556.

--"Men in high positions of trust in the world will be charmed by a plain, straightforward, Scriptural statement of truth." Evangelism, p. 557.

--"Some in the higher walks of life will grasp it as it is presented in figures and parables." Ibid.

--Solicit thoughts, ideas and suggest rather than command.

1.iii Middle Class:-- These have a tendency to be greedy, exacting, envious and conforms to situations.

--Be a friendly authoritarian.

--Constantly appeal to right priorities.

1.iv Lower Class:-- Low motivation. Their values centre around relationships.

-Easily satisfied, moves by feelings.

Home-work:

State two (2) generalizations about the following types and one (1) method of working with them:--

CRAFTSMAN: 1. _____

2. _____

3. _____

'WHITE-COLLAR' WORKERS 1. _____

2. _____

3. _____

'WHITE-COLLAR' LEADERS: 1. _____

2. _____

3. _____

CHURCH WORKERS: 1. _____

2. _____

3. _____

N.B. See Chapter 17 of Evangelism for help.

E. THE CANDIDATE

2. His Nature and Goals

2.i Presupposition:- Habits and customs are different here from what they are in America, but human nature is the same here as there." Evangelism, p. 420. Human nature is the same everywhere.

2.ii Greatest Impulse:- "Selfishness is the strongest and most general of human impulses, the struggle of the soul between sympathy and covetousness is an unequal contest; for while selfishness is the strongest passion, love and benevolence are too often the weakest, and as a rule the evil gains the victory." Counsels on Stewardship, p. 25.

2.iii "The inner drives that motivate the non-Christian are primarily envy, lust, greed, pride (vanity) power and honour. These are the motive forces behind the behaviour of the carnal man." S.W.M.E., p. 21.

2.iv People want what brings pleasure and avoids that which brings pain.

2.v "Experience suggests that the individual will choose the easiest of the available ways to reduce dissonance. This means that we should strive to make the one we want the easiest for him." Ibid, p. 46.

NOTES

F. METHODS OF STUDY

1. Historical and Topical

Historical Method:- The historical method may be applied factually to the study of a book or an event; or it may be developed homiletically as narrative exposition. All three are comprehended in the present consideration.

THE STUDY OF A BOOK

A slightly different approach must be taken for each of the three types of historical treatment. When the student is considering an entire book, he may follow four general points:

1. Setting of the book--its place in the life of the writer or the history of a people. If the book is one of the Pauline Epistles, we should ask where it fits into Paul's life and ministry. On what missionary journey was it written? Did he ever visit the church? If so, how many times? If a book under consideration was written by some other known author, where does it fit into his life and ministry? If the name of the author is not known, where does the book fit into the history of the nation of Israel and the nations surrounding it?

2. Historical narrative represented in the book. When the book being studied is a Pauline Epistle that deals with a specific church, several items need to be developed: the account of the founding of the church; its composition--whether Jew or Gentile; the place of meeting; special problems facing the church; and the historical events which occasioned this particular letter. In other books, the historical and chronological content or plan of the book might be detailed at this point.

3. Historical importance of the book. We are interested now in the importance of the book in history. What special doctrinal contributions does it make to the Hebrew-Christian tradition? If it is a New Testament work, how close to the origin of the Christian Church was it written? What is the history of the book in the Church--has there ever been a struggle over its canonicity?

4. Textual evidences and inferences of what life was like at the time and in the area comprehended by the book. What does the text intimate concerning the nature of the life of the people referred to in this book? What can be learned in this regard from other sources? If the reader is considering a Pauline epistle, this is the time to place the church of that epistle in its historical context. Note the nature of Roman society of the first century A.D. Discover what life was like in the town where the church is located, as a result of its industries, religion, or general location. A brief history of the town might be in order. Other books of the Bible, when studied in this way, will require a knowledge of Hebrew, Babylonian, Assyrian, Egyptian, Canaanite, or Persian history and society.

HISTORICAL EVENT

The plan for developing an historical event is quite different from that just outlined. (1) In the first place, survey the event; discover the general movement of the event; characterize the persons involved; note the amount of time consumed. (2) Place the event in the book as a whole. Why is it where it is? What does it contribute to the progress of the book as a whole? (3) Place the event chronologically in the life of an individual or nation. (4) What caused the event or what led up to it? (5) What were the effects of it to persons involved, to posterity, to the history of the nation, movement, town, or area, and in the doctrinal or ideological development of the Hebrew-Christian tradition?

Narrative exposition involves specific incidents more often than whole books, but short books may be treated effectively in this way. By way of parenthesis, let it be said that narrative exposition is not merely the telling of a story it is the organization of the Biblical material at the disposal of the speaker in such a way as to present the message of the event in a compelling way. Several approaches could be taken. In the first place, one might wish to divide the story into scenes as he would a drama and emphasize the main point of each. In the second place, observations could be made concerning each character or group of characters in the story. Third, a consideration of the various circumstances of one person in the story could serve as the basis of organization, the lesser important characters being thrown into the background. Last, it is often effective to tell the story quickly in order to get it before the hearer, then to point out the

teachings which are to be derived from the story, and finally to apply the teachings to the hearts of the hearers. Various modifications and combinations of these general plans will also prove useful in this type of study.

EXAMPLE OF NARRATIVE EXPOSITION

We shall now attempt to provide examples of narrative exposition. Mark 6:45-52 is chosen for illustration of this type of Bible study. A brief outline of the story according to the initially suggested plan-division into scenes-is given first.

- I. The Aftermath
 - A. The Saviour's desire to be alone
 - B. The disciples' obedience
- II. The Situation on the Sea
 - A. The disciples' plight
 - B. The Master's concern
 - C. The disciples' lack of perception
 - D. The Master's omnipotence

Next are listed two outlines composed by students who have taken this course. The first details the action in relation to the main character, and the second develops the narrative according to the fourth plan given earlier in the chapter. There the story is told quickly; the typical significance is noted; and the teaching of the story is applied.

JESUS AND THE--

- | | |
|-------------------------------|------------------------|
| I. Multitude (of People) | IV. Miracle (Of Jesus) |
| A. Satisfied | A. Peace |
| B. Sent away | B. Presence |
| II. Mountain (of prayer) | V. Misunderstanding |
| A. Passion | (of disciples) |
| B. Prayer | A. Surprise |
| III. Misgiving (of disciples) | B. Superficiality |
| A. Wind | |
| B. Walk | |

FAITH AND FEAR

- I. The Story-the fearful disciples crossing the stormy sea.
 - A. Preceding event - feeding of the 5,000.
 - B. Christ's urgency for prayer
 1. He sends the disciples on in the boat before Him
 2. He sends the multitude away
 3. He departs into the mountain to pray
 - C. The distressed disciples
 1. The stormy night at sea without Jesus
 2. Rowing against the wind
 3. Jesus supposed to be ghost
 - D. The calming Saviour
 1. He calms the disciples
 2. He calms the storm
 - E. The spiritual short-sightedness of the disciples
 1. They forgot the former miracle
 2. Their heart was hardened
- II. Teaching of the Story
 - A. Jesus' emphasis on the spiritual
 1. His urgency for prayer even after the victorious miracle
 2. His words of comfort to the fearful disciples
 - B. The disciples' lack of faith and spiritual understanding
 1. In the midst of their work in the storm:
 - a. They forgot that the miracle-working Jesus had sent them
 - b. They didn't recognize Jesus when He came to them
 2. They failed to receive the lesson from the feeding of the 5,000 and transfer its teaching to another situation
- III. Typical Significance of the Story
 - A. We should refuse to let our work and distressing conditions overshadow the call of God and presence of Christ
 - B. Christ can calm the inner fears and conflicts of man
 - C. Spiritual truths can and should be transferred to everyday conditions and experiences of life.

NOTES

F. Methods of Study

1. ii :Topical Bible Study:

Topical Bible Study:- Some considerations:

-The topical study is fairly easy in that it can be quite general in scope.

-The scope would depend on the topic or the intentions of the student.

-The topical study may have its own natural inherent form.

-If the form is imposed or given to it, it can be (a) sequential in time (passing from history to the present or to the future) (b) event centered and (c) problem centered etc. Your key questions are what? how? where? when? why? who? what then?

Whatever the form, it should always have at least (1) the facts (2) the meaning and (3) the application.

-There must be progression or movement towards a conclusion.

Method:

A. Choose a relevant topic.

B. Take your concordance and look up all related text; writing down the text and the gist of the thought (use dictionary to find the meaning).

C. Narrow down topic, if needs be, and weed out unimportant or irrelevant texts.

D. If the form is not inherent give it a form based on progression.

E. Summarize with a general statement (thesis)

N.B. If after you have studied it and you find you want to give it as a study, just make up an introduction, body and conclusion.

(Example will be done in class)

F. METHODS OF STUDY

2. Biographical

The biographical method may be studied factually as biographical narrative, homiletically as narrative or character exposition, and polemically or apologetically as biographical argument. It is the purpose of this chapter to deal briefly with all three.

BIOGRAPHICAL NARRATIVE

In the biographical narrative, the aim is simply to learn the biographical facts concerning a Biblical personality, as those details are revealed either in a single book or in all of Scripture. When the student is studying bookwise, it may be desirable for him to confine the investigation of an individual to that particular book in an effort to see the relationship of his life to the message of the text. At other times it will be necessary to uncover all facts concerning an individual. The following simple outline should serve as a handy guide for the development of this method. Obviously, all of the points will not be revealed in a study of every Biblical biography.

- I. Birth and Early Life
 - A. Parentage
 - B. Place and Circumstances of birth
 - D. Early Training and/or experiences
- II. Conversion Experience and Call to a Specific Task
- III. Ministry for the Lord
 - A. Nature of it
 - B. Reactions of others to it
- IV. Character Evaluation
 - A. Good
 - R. Bad
- V. Relationships with Others
- VI. Death and Comments about it
- VII. Reason for the Inclusion of these facts in the text

Method:- In a complete study of a Biblical character, an analytical concordance is indispensable. Find all of the passages which refer to the character selected - Timothy- and jot down the significant contribution of each. A list similar to the one developed on the previous page will be the result. Then organize the material according to the outline that has been furnished (or one of your own choosing).

In biographical-narrative exposition, the entire span of a man's life is considered, with emphasis on God's dealings with him in the various events and developments of his life, as those dealings relate to him personally or to the history of a group or nation. The theme in this type is not so much the spiritual life of an individual as it is God's care for His own or the preservation of God's chosen people. Biographical narrative exposition emphasizes the events in the person's life, whereas character exposition emphasizes the qualities of an individual and only brings in events to illustrate the message. Character exposition deals more definitely with the character of a man and may in this respect involve only a single story relating to the man. Scripture provides enough material on some Biblical characters to permit either approach, but for many of them we are limited to one method of study.

Biographical-Narrative Exposition:- Probably the best way to outline the life of a man from this standpoint is to look for climatic points which can serve as dividing lines. Joseph is a good illustration of how this may be done. The story of his life quite conveniently falls into three divisions; early life and rejection; servitude and imprisonment; exaltation and reconciliation with his brethren. Another person whose life span divides easily into three periods is Moses; we shall use him as an example of this type of study.

Character Exposition:- The first stage of development in character exposition is the same as for the other types mentioned in this portion of study. This method lends itself to a greater variety in organization, however. At least give types of procedure may be suggested. The first asks three questions: What was he? What made him that way? What was the result of what he became? The second details in a two-point outline (1) The environment and influences brought to bear on an individual and (2) the results of them. In the third approach, an effort is made to search out the individual's dominant personal traits; then his personality which are outstandingly worth admiring are selected, and incidents from his life or work which will

bring these before the audience as related. Lastly, one should show how these traits influenced the individual's decisions, impressed others, or enabled him to overcome obstacles. Another way to develop this study is to pick out a few of the person's outstanding accomplishments; then to demonstrate the effects or significance of these accomplishments; and thirdly, to demonstrate the factors which made the accomplishments possible. The fifth method seeks to demonstrate the influence a man has upon the lives of his fellowmen or on the course of events, and then shows how the hearer may improve his influence on society.

BIOGRAPHICAL ARGUMENT

One more type of biographical study falls within the province of this chapter: biographical argument. This may be defined as the utilization of a biographical fact to demonstrate the validity of the message one preaches or to add weight to certain facets of truth he is trying to proclaim. It is difficult to set forth any definite procedure for the study of this method; the approach varies in each place that it is used. The student should locate passages where the author uses his own experiences or the biography of another to defend or illustrate doctrinal truth and then organize his outline according to the steps in the argument of the writer. By way of example, Dr. Tenney finds five steps on the biographical argument of the first two chapters of Galatians, where Paul defends the divine origin of his message, his doctrinal agreement with the other apostles, and his apostleship.

"First of all, the autobiographical narrative indicates that he had not expoused the cause of the gospel because of any natural inclination toward it...

"Secondly, the sudden change of his faith was the direct result of divine intervention.

"Thirdly, his message was not taken over from new
n~nt~nt.C ~r fr~m ~ new envir~nment.

"Paul did not want his independence to be construed as heresy or as radical digression from the common core of apostolic teaching.

"The apparent disagreement between Paul and the apostles arose over a question of consistency in behavior rather than in theology."

F. METHODS OF STUDY

2. Methodical

USES OF THE BIBLE

Generally speaking, you use the Bible in three different ways: For reading, for devotional meditation, for study. In the first way, you read a portion without a specific purpose except to gain some knowledge about the Bible. This process may be thought of as general observation. In the second way, that of devotional meditation, you read a Scriptural portion more leisurely with the special purpose of receiving spiritual strength and blessing. This process centers mainly on application. In the third way, that of Bible study, you go beyond observation and application. You desire to understand the underlying meaning of what you read so you analyze ideas, study words and relationships, interpret and correlate what you observe. In this manual we are to center our attention on this third type, Bible Study.

PROCESS IN METHODICAL BIBLE STUDY

If you desire to develop a methodical pattern in your study of the Bible, there are definite procedures to follow and it is best if they are done in a certain order. We shall list the procedures as steps, but do not think of them as "stair-steps." Rather they are processes which lead from one to another and over-lap each other at times.

STEP 1 - OBSERVE.....Exactly what the author has written.

This is the most important step in Bible Study and must come first. The more careful and thorough you are in your observations, the more meaningful will be your interpretations and application, and the fairer will be your evaluations.

STEP 2 - INTERPRET....Objectively what the author has written.

You are to try to determine what the author really meant by the words which he has written. What was he seeing, feeling, thinking, what had he experienced to make him write this?

STEP 3 - SUMMARIZE....Concisely the main thoughts presented.

While summarization is listed as Step 3, it really is a process which should be done in connection with both observation and interpretation. First, you observe individual facts and then you try to summarize the major message these facts are presenting. This also should be done after interpreting the facts. When studying a passage you must always try to understand the relationship of the individual statements in the verses to the entire message in a chapter and book. It is very important that you see the "parts" in relation to the "whole".

STEP 4 - EVALUATE.....Fairly what the author has written.

Not until you have a clear concept of what the author has written and what he meant by what he wrote can you honestly judge the validity of what has been said. Thus evaluation must come after observation, and interpretation.

STEP 5 - APPLY.....Personally the message revealed.

Note the application is listen fifth in the process. This is not to imply that it is fifth in importance, but to point out its relationship in the whole process. The temptation often is to apply before you really have observed all that is in a passage.

While we list application as a separate step, we might think of it as the fruit which comes forth through the other processes. As a person disciplines himself to observe carefully what has been written in a Scriptural passage, and as he objectively tries to determine what the author meant-when all of this is done in spirit of receptivity -- THEN the Holy Spirit has opportunity to reveal, to reprove, to convict, to comfort, to teach. Application is a growing process, not superimposed in a superficial way, but rising out of the other processes.

It is true that we can study the Word of God in an intellectual and impersonal way, but not if the main desire in our study is to "grow in grace and knowledge of our Lord and Savior Jesus Christ".

STEP 6 - CORRELATE...Specifically the Bible truths.

While correlation is listed as a final step, it does not mean that you might not do some correlation when in the process of interpretation. Correlation is the association of Biblical truths, the comparing of Scripture with Scripture.

WHY THE EMPHASIS ON LOGICAL STEPS?

Maybe you are saying that you see no real sense in following such a logical procedure, that it makes Bible study so mechanical. We admit that there is a danger of method becoming an end in itself and that we cannot separate the study process into neat catagories. One step over-laps with another. You will find that while one process leads into another, the procedure will be like a spiral in which you come back to previous processes. Interpretation will help you gain new insights into both observation and interpretation.

But there is real value in deliberately trying to do one process at the time. Most of us have a one track mind. We accomplish the most when we concentrate on one thing at a time. This is especially true when we first try to understand something, whether it is a peice of literature or a scientific problem.

The scientist makes no interpretation and draws no conclusions until he has observed all of the facts. So it should be with the Bible Student, First OBSERVE! No interpreting! No applying! UNTIL you have observed carefully that the author has written -- all that he has written!

EXPLANATORY:- What does the term mean? How can it be defined? Characteristics? Is there a deeper meaning in the idea than appears on the surface?

REASON:- What is the reason for the term or idea? Why has the author used these particular terms? Would it make any difference if this idea were left out? Or stated differently? Could another term be used instead of this one? Would it change the meaning? Why is this term used in this particular place?

IMPLICATION:- What is invovled in the ideas presented? What do the various terms imply? What is the importance of the terms used or of the combination of ideas? What is the significance of the verb tenses, connectives, grammatical constructions? Significance of the literary patterns used such as comparisons, contrasts, logical arrangements?

RELATIONSHIPS:- What is the relationship of words to other words? One part of the verse with other parts? Verses with verses? Paragraphs with paragraphs? Chapters with chapters? Relationships of the beginning and the ending of a chapter or a section?

PROGRESSION:- Is there progression in the thought pattern? Does it move toward a climax? Is one idea built on another? In a series of words or ideas, is there any significance in the order?

LEARN TO ASK SIGNIFICANT QUESTIONS:-

When you first begin to ask questions, you are apt to ask questions which are not helpful. Try to avoid the following types:

1. Questions which are irrelevant: How many tongues is James thinking about?
2. Questions which lead away from the meaning of the passage: How many kinds of fire are there? Was Jesus' tongue a fire?
3. Questions that relate to application: Is my tongue a fire? This is a question which you might ask yourself when you come to application, but not when in the process of observing facts and obtaining insight into meanings.

(In F. 4 WE MOVE FROM HOW TO STUDY THE BIBLE TO HOW TO PREPARE A BIBLE STUDY.)

NOTES

<u>Scripture</u>	<u>ANALYSIS</u>	<u>QUESTIONS</u>
James 3:6	6. tongue and fire-key words.	<u>Meaning</u> of tongue?
And the tongue is a fire.	comparison -tongue with fire. is present tense verb.	Why is the tongue called a fire?
The tongue is an unrighteous world among our members.	second comparison -tongue with world; is-another present tense verb; un-righteous describes the kind of word; among our members describes place	Does the present tense verb imply tongue always is a fire?; Why didn't James say "like a fire"? Would meaning be the same.
Staining the whole body,	staining -shows action of tongue. whole -describes the extent of influence of body. setting -another action of tongue. cycle of nature -describes what is set on fire.	Meaning of "Unrighteous world"?
Setting on fire the cycle of nature and set on fire by hell.	Note change in verb-set, past tense; the tongue is acted upon. It sets things on fire and is set on fire reveals source of fire.	Meaning of " among our Members"?
7. For every kind of beast and bird, of reptile and sea creature can be tamed and has been tamed by humankind,	7. for -key connective, implies a reason. Introduces and illustration. every kind -all inclusive, all kinds of animals mentioned. can be tamed -describes what has happened in past.	Significance of word "staining"? How can the tongue stain the whole body? Meaning of body?
		Meaning of "cycle of nature"? How can the tongue influence the cycle of nature? Significance of this statement? Does James really mean that the tongue is set on fire by Hell? Why this illustration? Why such an all inclusive statement? Meaning of word "tame"? Significance of word humankind?

<u>Scripture</u>	<u>ANALYSIS</u>	<u>QUESTIONS</u>
8. but no human being can tame the tongue- a restless evil, full of deadly poison.	<p>8. but-key connective, being out contrast as to what man can do with animals, even savage ones, but not with his tongue.</p> <p>Again emphasis on word tame.</p> <p>Note descriptive words about tongue, words which can be used to describe animals.</p>	<p>Significance of word human being?</p> <p>Does this imply that God can do what mankind cannot do?</p> <p>Significance of these descriptive words?</p> <p>Relationship of verses 7 and 8 with verse 6?</p>

Notes

F. METHODS OF STUDY

3. Exegetical or Expository

EXPOSITORY BIBLE STUDY

3.1 Of all the methods of study this, though perhaps the most difficult, is the very best. It breathes security, accuracy and indepth Biblical study.

3.ii Definition:- By expository or exposition, we mean the opening up, (exposing) or the unfolding and explaining of a passage of Scripture. (It normally involves a passage and not a text. The exception is only when the text is the complete thought).

The word comes from two Latin words: "ex" meaning "out", and "pono", to place. Thus it means to place out, to display, to exhibit. An exposition of a Scripture portion is therefore the placing out, or the displaying of the truth contained in the passage selected.

3.iii Goal:- An expository study takes the central thought of a number of verses which combine to present a main thought, or theme, and then seeks to expose, explain and apply it, in the light of its context.

3.iv Illustration:- An expository study has been well likened to a wheel. "The main theme of the passage is the hub, and the contributing thoughts in the passage, which throw further light upon the theme, or which spring from this theme, are the spokes of the wheel which radiate from the hub, thus presenting a complete unit." -The Preacher and His Preaching, p. 242.

3.v Method:

- (a) Select the passage to be expounded or exposed.
- (b) Discover its main theme or subject by asking "What is being talked about?" This theme should be written out briefly in one's own words, using the logical method of statement.
- (c) Discover the contributing thoughts in the passage that throw light on the theme, or spring from the theme by asking the question "What is being said about it?" Again, write them down in your own words, further arrange the contributing thoughts in a logical sequence.

- (d) Next ask "What does it mean?" From this question you get the explanations of truth.
- (e) We now ask "Is it true? Do I believe it?" Bear in mind these two questions need not be written down, they happen internally. The only time you would write them down is if you doubt your statements of truth or you are trying to prove something.
- (f) To further experience truth we appeal to action by asking "So what? or What difference does it make?" This conclusion may take the form of exhortation, of entreaty or appeal, of encouragement and consolation. In any case, whatever the form is you must see the answers to these questions as a matter of Life or Death, a matter of accepting truth or rejecting it. It is serious.

(N.B. An illustration of the expositor Bible Study will be given in class).

NOTES

Another way to put the above steps is:

- (a) Selection
- (b) Generalization
- (c) Divisionalization
- (d) Amplification
- (e) Substantiation and Acceptation
- (f) Application and Glorification

F. METHODS OF STUDY

4. Preparation of Study

4.i Decide Upon Your Subject:- First, decide definitely what you are to talk about. Haziness as to the theme will mean haziness all through the study. The selection of your subject may be determined by three things: (a) the needs of the hearers, (b) respect to the proper sequence of thought, (c) the occasion. You should endeavor to know the spiritual needs of your hearers and the extent of their knowledge of the Bible. Then you should pray earnestly for the direction of God's Spirit as to how to supply the need. Sequence of thought should be considered in giving a series of studies, that there may be the proper arrangement of topics and correct order of development.

Every Bible Study Must Have A Distinct Plan:-
(See Evangelism, p. 481.

4.ii Gather Suitable Texts:- Having decided upon the subject, your next procedure is that of the gathering of texts. First, jot down any texts that may come to your mind as bearing on the subject. Thoughts may occur at any time, so it is well to jot them down when they occur; otherwise they may be lost. When you have exhausted your own resources you may add to your list by using the concordance, looking up words likely to be contained in Scripture and also connected with the theme. It may be advisable to consult a book on Bible doctrines to see whether any important texts have been omitted. In securing your material, make no attempt to classify the texts, but write a brief thought beside each, suggestive of the leading thought or of the purpose for which the texts could be used.

4.iii Build Your Framework:- Now that the material is collected, you are ready to build. The first part of the study to be constructed will be the framework and the material before us will suggest the kind of framework to erect. This framework will consist of suitable heads to mark the divisions of the study. These divisions should give the main points to be developed in the study, and should be stated concisely and clearly. As to the number of headings in a study, there is no definite rule, except the fewer the better. Three or four is a good number. Endeavor to classify

them in such a way as to show a definite relationship to one another and to the theme. For instance, in a study on the Second Advent you could make an outline like this:

Theme: The second coming of Christ.
 Divisions: (1) The promise of Christ's return, (2) The manner of Christ's return, (3) The time of Christ's return, (4) The purpose of Christ's return.

After erecting the framework of your study, begin the work of building the needed texts into their proper places. It is not necessary to use all the texts that have been gathered. This would usually make the study too long. Therefore use only those texts best suited to the theme. Always aim at the selection of simple texts that state specifically just what you wish to present. It would be better to leave out of the study any text that requires a lengthy explanation. A common mistake, especially among beginners, is to put too much into one study. Nothing is gained by overfeeding with even the best of food, and it is better to divide the subject into two, rather than to give more on one occasion than the mind is able to receive. Aim at teaching three or four points thoroughly in each study, and your work will achieve far better results.

One text, as a rule, is quite sufficient to prove a point. It only amounts to weakness to keep hammering away at a point once it has been proved. Nothing is gained by continuing to hit the nail on the head when once it has been driven home.

Relation of Texts to Subject:- Make usre that every text has direct bearing on the point to be stressed. Emphasize those points of the text you need, and do not branch out into bypaths of unrelated ideas, good as they may seem. Avoid using texts that bring in irrelevant subjects, and these often detract the mind and lead to questions that are confusing. Hold to the subject and maintain a clear continuity of thought. Sometimes even an experienced Bible Instructor will fail to recognize this essential point. A person may present a wonderful array of texts, possess free-flowing language, and yet fail to maintain continuity of thought in the minds of his hearers, leaving them in a state of confusion because of the many loose threads of ideas left dangling in uncertainty instead of being coralled into a safe haven of concluding thought. It is very important to arrange all texts in such a way as to make them fit link

by link, and thus lead to a definite and clear conclusion.

4.v Formulation of Questions:

Knowing what you want the text to indicate, prepare your questions in such a way that the reader will recognize the clear answer to your question as he reads the text. The art of effective questioning is worthy of consideration. Make the question so clear and simple that the student will be curious to know the answer; then direct him to the text. The question-and-answer method of teaching has the advantage of enabling the instructor to formulate questions in such a way as to cause the texts to give a very decided and clear answer. This is "opening" the Word of God, allowing the Bible to explain itself without human comment or interpretation. People who have never found a satisfactory manner of studying the Bible and think it impossible or hard to be understood, are amazed to find that the Bible is its own interpreter and that it talks in such plain language that even a child can comprehend. This is why Bible-study method has the advantage over the pulpit discourse, as the preacher in the desk must make his statements and prove them by reading his selections from Scripture. When a person reads the answer himself, the truth comes with new force.

4.vi SEVEN SUGGESTED RULES T.L.B. 49-51

(a) "Use the most convincing text first. A first impression is always the strongest, and the most likely to become permanent. Prove your point at the start, and the battle is more than half won. A strong statement in the beginning of a study carries conviction to the minds of your hearers as to your ability to prove what you assert. It makes you master on the situation."

(b) "Use no expression or text hard to comprehend. Truth shines, and its rays, shining into the heart darkened by sin, converts. But in spiritual things the natural heart is slow of comprehension; so in presenting truth use simple forms of speech, and select texts that, on their face, clearly state just what you claim. At least, avoid more obscure text until your listeners have become wise in spiritual research and able to digest the strong meat of the Word."

(c) Use as few questions as possible. Six or seven questions during a study are usually sufficient. As a general rule it is advisable to restrict the study to half-hour periods.

(d) "In answering your own questions, use few words. The questions here meant are, of course, those found in the study which are to be answered by texts in the Bible. Be brief in all that you present to your hearers. The power is in the word of God. Use just enough words to make the principles of truth shine out clearly; then let the convicting power of the Spirit do the rest.

(e) "To end the study, use a text that clinches the points made in the study. Leave nothing for the people to guess at, and about which it is possible to come to wrong conclusions. Finish the subject before you leave it, so that the hearers may be able to trace it out for themselves. Prove fully what you set out to prove at the beginning. Awaken interest in the next study by announcing the subject."

(f) "Let every question be so stated that the chosen text will answer it. Ask no question that require reply in your own words. Always let the Bible answer the question; otherwise the people will begin to say, 'That's what you say, not what the Bible teaches.' Your statement will not carry conviction; that power is in the Word.n

(g) "Use, preferably, but one text to answer a question. Avoid all complications. The aim should be to help the listener to store up the statements of truth presented. A superfluity of evidence tends to mental confusion. Usually one text is sufficient to answer a question."

NOTES

G. THE STUDY

1. Meeting The People

1.i Be Watchful:

"In conducting the important interests of meetings near a large city, the co-operation of all the workers is essential. They should keep in the very atmosphere of the meetings, becoming acquainted with the people as they come in and go out, showing the utmost courtesy and kindness, and tender regard for their souls. They should be ready to speak to them in season and out of season, watching to win souls. O that Christ's workers would show one half as much vigilance as does Satan, who is always on the track of human beings, always wide awake, watching to lay some gin or snare for their destruction." Evangelism, p. 156.

1.ii Two and two in Personal Work:

There should always be two of our brethren to go out together, and then as many more as they can rally to engage in the work of visiting and seeking to interest families, making personal efforts." Evangelism, p. 437.

1.iii Entering the Home:

"Upon your entering the home where the study is to be given, there is sure to be some conversation before the beginning of the study. It is wise to improve these few minutes for establishing a friendly spirit, manifesting special interest in any who are sick or any member of the family who is incapacitated, making friends with the children, and in every way manifesting a sympathetic human interest. There should not be any stiffness or artificiality. The conversation should be of a dignified character, not light of flippant. Ever bear in mind the object of the visit, remembering that it is not a social occasion but an errand for the King. And above all, do not allow the conversation to wander so far away from the business in hand that you will find it difficult or impossible to enter upon the study promptly. Reach the appointment on time, and let it be known that while coming as a friend, the mission upon which you come is a very important one and demands first attention." The Divine Blueprint, p.51.

1.iv Proper Way to Begin:

"A brief but earnest and sincere prayer should open the Bible study. With the Word of God in hand the Instructor should call attention to the fact that the Book to be studied is not like any other book in all the world, and that it cannot be rightly understood without

the help of the Holy Spirit, therefore it is essential to seek for divine wisdom and guidance. If the study is held with professed Christian people, it might be appropriate to ask one or more persons to offer prayer. This is a matter which must be tactfully handled, however, as some persons might be embarrassed by being asked to pray on such occasions. Usually the safest plan to follow, at least for the first few studies, is for the lay preacher to offer prayer....

"We must bear in mind that educating people in the Bible and religious practice is progressive. It takes time for some people to become accustomed to prayer in the home, and care should be exercised to avoid making anyone feel embarrassed or ill at ease.

"Before you open your Bible you may say, 'We have come together to study the Holy Bible or a very important theme, and it has been a custom of mine to ask the Author of the Book to give us wisdom before reading from it. I will offer a short prayer, then we all will say together the Lord's Prayer'. Then ask them to bow their heads in prayer." The Divine Blueprint, p. 52.

The Ideal Number of Persons for a Bible Study:- "The 'one-soul audience' is to be preferred in Bible study, especially when the Bible Instructor is inexperienced. Personal, heart-to-heart study often produces the best results. However, the family group should be considered as a unit, and every opportunity should be improved to reach the whole family. Then, again, the interested friend may wish to invite one or two special friends to join in the study, and the privilege should always be granted. There are times when a group of ten to fifteen or twenty form a class for the studies. This group plan is more difficult to handle; yet it affords a larger opportunity." The Divine Blueprint, p. 51.

Find the Way to the Heart:- "To all who are working with Christ I would say, Wherever you can gain access to the people by the fireside, improve your opportunity. Take your Bible, and open before them its great truths. Your success will not depend so much upon your knowledge and accomplishments, as upon your ability to find your way to the heart. By being social and coming close to the people, you may turn the current of their thoughts more readily than by the most able discourse. Evangelism, p. 436-437.

1.vii Christ's Method of Meeting People:

- A. He was mindful of the individual. (Luke 8:43-48).
- B. His teaching was directed to the individual. (Education, p. 231).
- C. He adapted His teaching to the individual and to circumstances. (Evangelism, p. 140; Ministry of Healing, pp. 23-26; Christ's Object Lessons, p. 17; Desire of Ages, p. 253).
- D. He identified Himself with His Hearers. (Ministry of Healing, pp. 23, 24).
- E. He used the question-and-answer method. (Luke 2:46).
- F. He taught with simplicity. (Desire of Ages, p. 253).

I. viii The Dynamics of Group Study:-

- A. We must be mindful of each individual.
- B. Though teaching a group, our instruction must be so practical that it will touch the individual life.
- C. Like Paul we should adapt our approach to those whom we instruct. (1 Corinthians 9:20-23).
- D. We must be sincere in living the truths we present. (Testimonies. Vol.1, p.113).
- E. The question-and-answer method in which the entire group participates is the most effective.

NOTES

G. THE STUDY

2. Length and Sequence

2.i Time:- "Exclusive of brief preliminaries on entering the home and a pleasant and friendly departure, the time for actual Bible study should not exceed thirty to forty minutes, the half hour being preferable. Be definite, concise, and businesslike. Never allow the study to drag over the time specified. People are busy; time is precious. Promptness in arriving and promptness in leaving will be appreciated." The Divine Blueprint, p.52

2.ii Number of Questions and Texts:- "An average of nine to twelve questions well chosen and right to the point is usually sufficient. Some subjects can be covered in nine texts, whereas other subjects may require eleven. Sometimes it may be necessary to use more than one text to answer an important question." The Divine Blueprint, p. 53.

Truth presented in an easy style, backed up with a few strong proofs is better than to bring forth overwhelming array of evidence....With many, assertions will go further than long arguments. They take many things for granted. Proof does not help in the case of such." Soul Winning Made Easier, pp. 32, 33.

2.iii The attention span of most people is less than twenty-three and half minutes. All you say after that may be like water falling off a duck's back.

2.iv Sequence within the Study:- (Monroe's Motivational Sequence)

- | | |
|----------------------|------------------------|
| (a) Arrest Attention | (d) Visualize Benefits |
| (b) Establish Need | (e) Appeal for Action |
| (c) Satisfy Need | |

2.v Sequence, Experientially:

- | | | |
|-----------------------------------|---|----------------|
| (a) Meets Christ |] | |
| (b) Falls in love with Christ |] | JUSTIFICATION |
| (c) Learns the truth about Christ |] | |
| (d) Prepares for Christ |] | SANCTIFICATION |
| (e) Lives with Christ |] | |

N.B. These may all interlap and take place at the same time. The person falls in love with Christ before he is indoctrinated.

2.vi Sequence of Topical Bible Studies:-

KINGDOM:

1. God's Word
2. Daniel 2
3. Christ's Return
4. Millennium
5. New Earth

SALVATION:

6. Conversion
7. Confession and Forgiveness
8. 23,000 Days
9. Investigative Judgment
10. Law and GosPel

RESTORATION:

11. Origin of Sabbath
12. New Testament Sabbath
13. Change of Sabbath
14. Test of Obedience
15. Seal and Mark

LIFE:

16. Healthful Living
17. Life in Christ
18. Eternal Life Lost
19. Life and Stewardship

SANCTIFICATION:

20. True Church
21. Apostate Church
22. Judgment Message
23. Baptism, Ordinances
24. Christian Standards
25. Spiritual Gifts

GLORIFICATION:

--Leaving the principles, let us go on to perfection.
Heb. 6:1.

--The first six lessons of this series of Bible readings
reveal God's plan for His Kingdom.

--Topics 7 to 10 teach salvation in Christ and His
atoning work. Seventh-day Adventists are often
accused of stressing the law more than the gospel.

- The third group, topics 11-15, presents the restoration of the lost Sabbath truth.
- The last studies, lessons 20 to 25 of this series, are great truths which should urge home the need for our message of a sanctified life.
- It is not recommended that this sequence of Bible lessons be followed arbitrarily, or even exclusively.

NOTES

G. THE STUDY

3. Its components

3.1 The three parts of a Bible Study are:

A. INTRODUCTION

B. BODY

C. CONCLUSION

3.ii "The introduction should be brief, serving to introduce the subject. Make the title clear and definite; search for a subtitle that will be explanatory. (For example: The Millennium--A Thousand Year of Peace to Come.) Awaken interest, establish need.

"It must be gripping in its forecast and sincerely honest in its claims. Again, it should be brief, and yet it must also lay a good foundation. The introduction should meet the need and mental capacity of the reader. For instance, statistical facts on the signs of our times must not be exhausted on a Grandma Green, who now needs far more the security of Jesus than an array of facts. A brief suggestion of the problems and general beliefs on the topic may be a sufficient introduction. A strong text or two may also open the mind to Bible-direct thinking before the main points are built up in a more thorough way. The introduction is the interest gripper, and when it has been gripped, then the reader is ready to enter into an investigation of the evidence." The Bible Instructor, p. 58-59.

3.iii "The body" contains the study proper. Here truth is presented link by link, each text leading to the next and interlocking the thought." This section of the Bible reading should be adapted to the needs and interest of the pupil, bearing in mind, "the formation of the right question to bring out the thought in the text is a very important matter, to which careful study should be given. A question which arouses curiosity as to how it can be answered, and the reference to a crystal-clear text which conveys the answer in unmistakable language, awaken and hold interest in Bible Study. Such interrogations as How, When, Where, Which, What, Who, Why, are in great demand, but care should be taken to vary the arrangement of questions so as not to make them monotonous". Take, for example, a Bible study on the second coming of Christ, arranged as follows:

1. How will Christ come? Acts 1:11, Matt. 25:31.
2. When will Christ come? Matt. 24:36, 37.
3. Where will Christ come? Matt. 24:26, 27; Rev. 1:17; 1 Thess. 4:16, 17.
4. Which Jesus will come? Acts 1:11.
5. What will be the sign of His coming? Matt. 24:14, 29, 30.
6. Who will see Him come? Rev. 1:7.
7. Why will Christ come? John 14:2, 3, (Divine Blueprint, p. 50).

Then the student could use a method of study for a Bible study also.

3.iv "The conclusion, as stated by Alonzo J. Wearner contains the goal desired in any given study." One should purpose to leave a very well-defined and clear-cut impression of some definite idea upon the mind....The conclusion should contain one or more of the following: (1) a summary of the study; (2) a definite statement of the conclusion reached ; (3) an appeal to action and acceptance. It should be short, almost abrupt, not tapering off with a number of good landing places, but come to a StOp easily." The Art of Personal Evangelism, p. 38 (as found in Training Light Bearers, P. 44).

3.v Hence "the ending, or closing, of a Bible reading suggests summarizing, clinching, appealing, or forecasting; not all for the same study, however. It is not necessary to announce any of these objectives, and especially not the appeal. In fact, an appeal at the climax of the study should be the outgrowth of a series of either less-pointed appeals or perhaps those progressive, more imbedded appeals which are convenient elsewhere in the study. But now is the proper time in the study for the Bible Instructor to guide the thinking of her reader toward a spontaneous committal regarding the points of truth already reviewd. Any pressure must be guarded against, for it would merely bring embarrassment, which will lead the reader to seek excuses for evading such a committal in the future." The Bible Instructor, p. 59.

3.vi The instruction is very important, the body of the study is the actual substance of divine truth; the conclusion should hold and intensify the interest and not leave the student in a state of bewilderment, confusion, and waning interest. Build the Bible study with strong fortifications on these three ponts. Training Light Bearers, p. 44, 45.

G. THE STUDY

4. Pitfalls

4.i SIDETRACKED:-

Either the student may raise some irrelevant question, or the Instructor himself may unconsciously precipitate a crisis. It is well to be on guard. Another danger it is well to recognize and guard against is that of making a statement, possibly with a direct bearing on the subject, for which we do not have a plain "Thus saith the Lord" to give as authority. There are times when the student may ask questions that lead into another subject and prove bewildering to the Instructor. In such a situation one of three courses may be pursued:

1. Answer the question in a sentence or two, and then proceed quickly to turn the attention to some point of interest in the study under consideration.
2. If it does not seem wise to answer the question at once, promise to do so at the close of the study, thus holding attention to the connected thought until the study is completed.
3. In a kindly manner explain to the student that the next study will make clear all the points in question (if that is the case; if not, refer to the proper time) and request that, for the sake of brevity and to avoid confusion, the questions be answered then. Such a request is always granted and the Instructor can then proceed uninterruptedly.

Irrelevant questions are often brought in because of some failure to hold the undivided attention of the student. By cultivating and exercising tact in giving the study in such a way as to rivet attention on the topic, many such questions may be avoided. TLB, p 100.

4.ii FAMILIARITY:-

"When one who claims to be teaching the truth is inclined to be much in the company of young or even married women, when he familiarly lays his hand upon their person, or is often found conversing with them in a familiar manner, be afraid of him; the pure principles of truth are not wrought in his soul. Such are not

workers with Jesus; they are not in Christ, and Christ is not abiding in them. They need a thorough conversion before God can accept their labors. Men who are doing God's work, and who have Christ abiding in their hearts, will not lower the standard of morality, but will ever seek to elevate it. They will not find pleasure in the flattery of women, or in being petted by them. Let both young and married man say, Hands off! I will not give the least occasion to have my good evil spoken of. My good name is capital of far more value to me than gold or silver. Let me preserve it untarnished. If men assail that name, it shall not be because I have given them any occasion to do so, but for the same reason that they spoke falsely of Christ - because they hated the purity and holiness of His character; for it was a constant rebuke to them." Evangelism, pp 680, 681.

Be friendly but not familiar. Familiarity gives a false acceptance which does not leave one in a favorable position to correct, discipline and guide.

4.iii CONFUSION OF MIND:-

"The Bible teacher should not take it for granted that the one whom he is giving the study is well informed on certain points which may seem fundamental. The supposition of this fact often proves to be false, and in such a case the Bible teacher is building without a foundation. Teach all points thoroughly taking nothing for granted; and before beginning a new subject make sure that the preceding one is clearly understood. Those who have been educated in the truth by precept and example, should make a great allowance for others who have had no knowledge of the Scriptures except through the interpretations given by ministers and church members, and who have received traditions and fables as Bible truth. They are surprised by the presentation of truth; it is as a new revelation to them, and they cannot bear to have all the truth, in its most striking character, presented to them at the outset...Let the truth be presented as it is in Jesus, line upon line, precept upon precept, here a little and there a little!" DBP, p. 71.

4.iv CONDEMNING RELIGIOUS BELIEF OF OTHERS:-

"In the Christian worker's equipment there is no provision for the spirit of condemnation. 'God sent not His Son into the world to condemn the world' (John 3:17), and it is quite certain that the work of condemnation has never been committed to Christ's followers. In dealing with those who hold controversial views, it is important to heed the instruction which has been given to us, 'Do not censure others; do not condemn them.' (Testimonies, Vo. 9, p. 244). 'The servant of the Lord must not strive; but be gentle unto all men, apt to each, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.' 2 T; 2:24, 25. DBP p. 71.

4.v ARGUMENTATION:-

Argument has no place in the Christian's schedule. Truth needs no prop of human argument to make it effective. In response to Philip's proclamation that he "had found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph," his friend Nathanael unbelievably remarked, "Can there any good thing come out of Nazareth?" Philip did not enter into argument to prove his claim, but simply replied "Come and see". This should ever be the attitude of the Christian worker.

The following caution is given to those who are engaged in Christian service:

"You will not try to reveal your smartness as theologians. You will be careful not to arouse a combative spirit or excite prejudice by introducing controverted points of doctrine. We need far less controversy, and far more presentation of Christ. Our Redeemer is the center of all our faith and hope. Those who can present His matchless love, and inspire hearts to give Him their best and holiest affections, are doing work that IS great and holy" --Manual for Canvassers, pp. 34, 37.

4.vi UNNECESSARY TIME ON POINTS ADMITTED:

When the worker finds that the person with whom he is studying is well informed on a point of truth, it is not wise to take time for further study on that particular point, to the detriment of other topics. In such a case

it is a wise plan to emphasize the truth which is mutually understood and adopted, and then pass on to another topic. One writer has expressed the truths of this principle in the following sentence: "To dwell on that which is already seen or is believed in the degree desired, is to annoy and disgust." DBP p. 72.

4.vii LACK OF THOROUGH PREPARATION:-

It is a generally recognized fact that the mind cannot run dry without the facts being very apparent to those who are listeners. In order that there need be no lack of reserve, force and power in teaching, thorough preparation is absolutely essential. The worker must possess much more knowledge of the subject than he intends to teach on any particular occasion.

4.viii COMMON EXPRESSIONS:-

"The messages of truth are to be kept entirely free from cheap, common words of human devising. Evangelism, p.

4.ix FLATTERY:-

"As a servant of Christ, despise the flattery; shun it as you would a venomous serpent. Rebuke the woman who will praise your smartness, holding your hand as long as she can retain it in her own. Have little to say to persons of this class; for they are the agents of Satan, and carry out his plans by laying bewitching snares to beguile you from the path of holiness. Every sensible Christian lady will act a modest part; she will understand the devices of Satan, and will not be a co-laborer with him."

NOTES

G. THE STUDY

5. Communication

5 . i ANNOUNCING THE TEXTS:

"As a rule, the people with whom the lay members of the church conduct Bible studies are not very familiar with the Bible, as they have not been accustomed to studying the Book for themselves. It is therefore unfair to presume upon their knowledge and familiarity with the arrangement of the books of the Bible. Care should be taken to make the study simple and easy in every sense of the word.

"When the text is announced, the best plan is first to give the name of the book in the Bible, then the chapter in the book, and after that the verse or verses in the chapter. This enables the student to look for one thing at a time. Of course, the finding of the book is often the most difficult, and plenty of time should be allowed, and in a tactful manner help should be given in finding the place by a suggestive statement that such and such a book is in the Old Testament, or the New Testament, and comes near the beginning, center, or end of the section. After the book is located, the chapter and verse are readily found.

"While this form of announcing the text is usually most readily grasped by the ordinary reader of the Bible, the worker should seek to vary the method, as wider experience may indicate. In this as in other things the Bible Instructor should seek to avoid getting into a rut." TLB. pp. 93, 94.

5.ii DISTINCT ARTICULATION:-

It is of the utmost importance that the one giving the Bible study pay particular attention to the matter of reading and speaking distinctly. A stranger's voice is not always readily understood, and it should be remembered that the number of people with impaired hearing is greatly on the increase. Many times a person will refrain from asking for a repetition of the text or statement out of courtesy to the teacher, and therefore will fail to get the full import of the study. With the study group seated around the table in a small home, it ought not to be difficult to speak so that every person will hear. In the Bible we read that a certain messenger of truth to the people "read in the book in the law of God distinctly, and gave the sense, and cause

them to understand the reading." (Neh. 8:8). Distinct and clear articulation is a matter of vital importance. The importance of the proper use of the voice is emphasized many times in the instruction that has been given through the Spirit of Prophecy. We are told:

"The tones of the voice had much to do in affecting the hearts of those that hear." --Testimonies, Vol. 2, p. 615.

"Let every word you speak, even the tones of your voice, express your interest in, and sympathy for, the souls that are in peril. " --Testimonies to Ministers, p. 150

"The one who gives Bible readings in the congregation or in the family should be able to read with a soft, musical cadence which will charm the hearers." --Gospel Workers, p. 87.

5.iii Importance of Proper Speaking. (Evangelism, pp. 504,505, 665, 667-669) .

1. The Gospel Worker is God's mouthpiece.
2. Imperfect utterance dishonors God.
3. Truth is marred if communicated through defective utterance.
4. Voice tones affect hearts of hearers.
5. The voice is a precious gift from God.
6. Perfection of speech and voice should be urged.
7. Bad speaking habits hinder work.

5.iv How to Speak. (Evangelism, pp. 508,665-668,174,175,183)

1. Speak in full, round tones.
2. Enunciate every word clearly.
3. Read with soft, musical cadence.
4. Speak correctly and forcibly, with expression.
5. Avoid talking in loud voice or high key.
6. Talk slowly, deliberately.
7. Preserve pathos and melody of voice.
8. Cultivate its musical quality.
9. Speak advisedly, never impulsively.
10. In reproof speak with Christlike tenderness and love.

G. THE STUDY

6. Presentation/Technique

6.i The Purpose:-

1. To present Christ as the "Blessed Hope" of the sinner.--Evangelism, p. 181.
2. To inform the understanding. (Acts 8:30).
3. To move the feelings. (Gospel Workers, pp. 158, 159; Testimonies, Vol. 5, p. 301; Luke 24:32; Acts 24:25).
4. To influence the will to decision. (Acts 9:6)

6 ii Outline or Script?

"It is usually best to speak from an outline, presenting a well-rounded, convincing study. But let your outline suggest your own message. You must be not only convincing and convicting, but also heart appealing. This produces conversion." (1 Cor. 14:7, 9:16, Hab. 2:2, 4) --Lift Him Up, p. 147.

PRESENTATION

6.iii Importance of the Manner of Presentation:-

"The manner in which the truth is presented often has much to do in determining whether it will be accepted or rejected.n --Testimonies, Vo. 4, p. 401.

"It is to be regretted that many do not realize that the manner in which Bible truth is presented has much to do with the impressions made upon minds, and with the Christian character afterward developed by those who receive the truth." --Lift Him Up, p. 152.

6.iv Speak and Teach With Authority:

1. He knew the Holy Scriptures. "Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness." John 3:11.
2. He understood human nature. "He who seeks to transform humanity must himself understand humanity. Only through sympathy, faith, and

love can men be reached and uplifted. Here Christ stands revealed as the Master Teacher; of all that ever dwelt on the earth, He alone has perfect understanding of the human soul." Education, p. 78.

3. He lived a consistent life. He lived the truth. He was the truth. He was love. He was life. And His words were life. John 6:14, 63; 1 John 4:8). We may have His power in our lives and teaching. --Lift Him Up, p. 149.

6.v Positiveness, Earnestness and Persuasiveness:-

"Cultivate earnestness and positiveness in addressing the people. Your subject matter may be excellent, and just what the people need, but you would do well to mingle a positiveness with persuasive entreaties." Evangelism, p. 296.

6.vi Find Your Way to Their Hearts:-

"Wherever you can gain access to the people by the fireside, improve your opportunity. Take your Bible, and open before them its great truths. Your success will not depend so much upon your knowledge and accomplishments, as upon your ability to find your way to the heart. By being sociable and coming close to the people, you may turn the current of their thoughts more readily than by the most able discourse." Evangelism, p. 483.

6.vii Gain progressive acknowledgement and assent to Bible teachings before coming to the testing truths. Evangelism, pp. 197, 279, 280.

"Begin calling for some assent or acknowledgement of your message at the very first meeting. Naturally at the first Bible study or cottage meeting you would be asking only for an assent by the uplifted hand or by the repetition of a verse of Scripture, which they all accept, or by requests for prayer that God would bless them in their understanding of Bible truth. Usually the acceptance of the full message of truth is based upon preceding progressive decisions, resulting from well-organized instruction." --Lift Him Up, p. 169.

6. viii Secure surrender to Christ before pressing for a decision of truth. (Evangelism, pp. 178, 185, 193; Gospel Workers, p. 120).

"Do not be afraid to ask whether your reader has accepted Jesus as his own personal Saviour. Secure definite surrender to Christ before pressing for decision on testing truths. If he does not know Christ as a Redeemer, find out, if possible, what stands in the way. If he is a backslider, read to him Jeremiah 3:12, 13, 22; 29:11-13; and Luke 15:11-22. He may be weighed down with some sin he has committed in the past. If it is of such a character that it does not require restitution, then Scriptures such as are recorded in Isaiah 43:25, and Micah 7:7, 8, 18, 19 should be read." --Lift Him Up, p. 170.

6.ix Impress upon their hearts the urgency of obedience.

"'I thought on my ways and turned my feet unto thy testimonies. I made haste, and delayed not to keep Thy commandments.' Ps. 119:57-60. Truth must be obeyed before it can bring peace to the deciding soul. The lay worker may here continue to press home the five steps necessary when new light is presented to a seeker of truth: (1) Considering well the words of the Lord, (2) Understanding the course to be taken, (3) Turning in the right direction, (4) Giving ready obedience, and (5) Keeping all God's commandments.

"When truth is not obeyed the exercised conscience becomes indifferent to its important claims. It is even possible that the once highly enlightened path of newfound truth will all too soon become dimmed in the gloom of indecision and disobedience." --Lift Him Up, pp. 175, 176.

"Many are convicted of sin, and feel their need of a sin-pardoning Saviour;---if words are not spoken at the right moment, calling for decision from the weight of evidence already presented, the convicted ones pass on without identifying themselves with Christ, the golden opportunity passes, and they have not yielded, and they go farther and farther away from the truth." Evangelism, p. 283.

The triple alliance against decision for Christ and His word: DELAY, PROCRASTINATION, AND INDECISION gravely threatens the soul-winning success.

TECHNIQUE

6.x A. Ask simple questions that the verse of Scripture given will clearly answer.

B. Ask different individuals in the group to read the Bible answers when the questions are asked. (Discourage one or two doing all the answering).

C. If children are present, encourage them to participate by helping you to hold a chart, or to distribute Bible lessons or tracts on the subject presented.

D. Avoid embarrassing any who may be reluctant to read from the Bible:

1. By having them read perhaps just a few words after you have read the major portion of the verse. Their part of the verse should give the key thought in answer to the question.

2. By having others who may not be timid read just a portion of a verse in the same way, thus making: the less obvious that some are hesitant to read.

3. At times suggest that the members of the group read in unison.

E. If some definitely request to be excused from reading audibly, encourage them to read silently and turn to the various passages with the group. In this way they comprehend that the answer is the same in their Bible and their interest is maintained.

F. Arrange for those who turn readily to references in their Bibles to sit near and assist those who may need help.

G. Encourage the asking of questions by members of the class. You can always defer the answer if expedient to do so.

H. To stimulate ready response ask simple questions frequently, the answers to which are obvious.

I. To frequently secure assent from the members of the class on points of doctrine prepares the way for final decision.

J. Avoid directing a point of truth to any member of the group that obviously touches a habit or

practice that would prove embarrassing to him. Private counsel will be more beneficial. --Lift Him Up, pp. 64, 65.

THE REVIEW:-

At the beginning of each study it is well to briefly review the high points of the preceding study and make a smooth transition into the subject to be presented. Consider each subject as a link in a chain of truth.

6.xi DEALING WITH CHILDREN:-

The Scriptures state that "children are an heritage of the Lord" Psalms 127:3. As subjects for heaven they are precious in the sight of God. Christ gave us wonderful counsel in dealing with children, found in Matthew 18:1-6. Great care must be taken so as not to "offend" any of the "little ones".

I. TYPES OF CHILDREN--

Children with varied characteristics require different treatment.

A. Affectionate, well-behaved and shy. This type creates no problem for the Lay Evangelist while the Bible study is being given.

B. Ill-mannered, who are defiant to the parents' commands and make angry and insolent remarks when spoken to. This type creates embarrassing situations. Helpful suggestions:

1. Offer silent prayer for holy angels to draw close and dispel the power of the evil angels.
2. Refrain from making any unfavorable remarks about the deportment of the children.
3. If possible, engage in conversation with one of the family during this unhappy incident.

C. The Show-offs. Most children are in this category. Cautions:

1. Refrain from any encouragement by word, smile or glance that will tend

to incite and embolden the little performers.

2. Use conversation to divert the attention of those present away from the actors.

3. Be careful not to deflate the ego of any child by any unguarded remark or discourteous act.

II. SUGGESTED WAYS TO WIN CHILDREN:-

A little explanation about why they should be quiet will do a great deal to change the attitude of children. Say, "We are reading the Book that Jesus gave us. He is present in this room and holy angels are here to watch all we do and say." Talk to them about their angels which keep them from danger and want them to be good.

A. If the children are old enough to at least grasp Bible truths:-

a. Ask them simple questions.

b. Commend them for their understanding of the subject.

c. Help them in finding the texts or request them to read a simple text from the screen.

d. In connection with your subject tell a story that will appeal to them.

e. At times you may wish to use an object to impress a point in the study.

f. Enlist the help of children in helping you hold a chart or in distributing tracts or lessons at the close. They delight in being of service.

g. Have the children learn the books of the Bible section by section. Present a special award for their accomplishment. Suggest that they learn a selected Bible text at the next cottage meeting as a means of review. Have them say it together in concert. The parents will enjoy having their children demonstrate

their Bible knowledge. These Bible texts will be long remembered by the parents for they will help the children to memorize the verses.

h. Mention them by name in your prayer at the beginning and close of the study.

B. If one child is not old enough to comprehend the study:

1. If possible, seat the child by you.
2. Give him a book. As he sees others turning the pages of their Bibles he will want to follow.
3. Should he be inclined to talk, tell him that he must listen like Daddy and Mommy.

C. If there are a number of children:

1. Bring a Bedtime Stories suited to their age.
2. Choose one who is capable of reading to entertain the younger children in another room.
 - a. You should appoint and select certain stories to be read.
 - b. You keep the book for these occasions.
3. If none are eligible to do the reading:
 - a. Make a deal with them--if they are real quiet and will play by themselves in another room you will read them a story out of the book.
 - b. Keep your word with them and they will learn to cooperate with your wishes.

Taken from Divine Blueprint, pp. 74-76.

6.xii DEALING WITH INTERRUPTIONS:-

The one who enters homes to give Bible studies is constantly confronted with all kinds of interruptions. They are to be expected, therefore be prepared to meet them with fortitude, understanding, patience and poise. Endeavor to reveal an understanding spirit and show that you are not disturbed or annoyed. Nothing should be said or done that would further embarrass the host in whose home you are meeting.

1. Your bulb burns out. Quickly and quietly replace with the spare you always carry with you.

- a. Check to see if other house lights are out. Perhaps you have blown a fuse.
- b. If it is a general power failure, power service will undoubtedly soon be restored.
- c. In which case, stop tape mechanism, so that you can warm machine before starting tape.
- d. Use the time to present thought on subject.
- e. If it is not a general power failure, check all your electrical connections.

2. A salesman calls at the door.

- a. Quietly and patiently wait until he is dismissed.
- b. It is not likely that he would want to take time to join the group.

3. Visitors come in early in the study.

- a. If agreeable with both host and company, rewind tape and begin study again.
- b. Always respect the wishes of your host.

4. Visitors come in late in the study.

- a. Again seek the desires of your host.
- b. Finish study is possible.
- c. Seek date for future showing with the visitors.

5. The crying baby.

- a. Don't try to compete. The mother will get little of what you are saying if it is a Bible study. Just say, "Your baby is crying for you."

I will wait until you are able to return." In this interim you can hold communion with your God. If the mother is disturbed over her failure to pacify her child, then close the study, and appoint another day for the lesson.
 b. If in a cottage meeting say, "Your baby is crying for you. With your permission we will go right ahead. When you return we will highlight what we covered in your absence."

DO'S & DON'TS

DO:

Do greet everyone present by name and have a personal word for everyone.

Do endeavor to tie a current event up with the topic you are presenting.

Do open the cottage meeting with prayer. You may wish to explain the importance of seeking God's guidance in the studies of the Bible. Read Psalms 95:6 and John 16:13. For Roman Catholics who may be present, it would be well to use 1 Timothy 2:5 and 1 John 1:9.

Do announce the texts clearly by giving the book, chapter, and verse. Help folks find it in the Bible by mentioning that its location is near some familiar Bible book. Take sufficient time so that everyone has found the reference before proceeding in the study.

Do be sure to go over the text again, after asking people to read the Bible answer to a question, emphasizing the key words in that text, so that the answer stands out plainly.

Do be reverent in your use of the Bible. Nothing should be placed on top of your Bible. Refrain from wetting your finger as an aid in trying to find the reference in your Bible. God's sacred Book must never be banged. (Education, p. 244.)

Do be careful concerning the phrases you use in the Bible study, omit such phrases as "the third angel's

message" - "the Spirit of Prophecy" - "our message" - "the truth." These terms are confusing to the students.

Do only only one chart at a time.

Do use illustrations to emphasize and to clarify the message that is given. Endeavor to tie these illustrations to everyday experiences and evidences that will be long remembered and will impress the truth of the Bible upon the mind and heart.

Do end your Bible study or cottage meeting at the point of greatest interest.

Do review the previous Bible study so that it links up well with the one that you are about to give.

Do always give an interesting forecast of the coming cottage meeting and its subject.

DON'T:

Do not use more than fifteen to twenty texts in connection with the presentation of one subject.

Do not run your Bible study, or cottage meeting, longer than forty-five minutes, preferably thirty.

Do not berate churches. In a cottage meeting there may be some who are quick to express critical words of other religions. Never join in criticism of other churches or other people's views. Be compassionate. You have a message to tell, a truth to give. Stay by the affirmative. (Christian Service, p. 126).

Do not take sides with any gossip.

Do not ask personal questions.

Do not bring up delicate Bible questions.

Do not overly be talkative.

(Divine Blueprint, pp. 80, 81.

NOTES

H. GAINING DECISIONS

1. Psychology of Decision Making

- 1.1 A decision is really an intention to perform a given act.
- 1.1i Decisions differ in strength; and the stronger the decision, the higher the probability that it will result in action and a change in behavior. --SWME, p. 13.
- 1.1ii Dominant Factors in Decision-Making:- The three dominant factors in decision-making are
 (1) Attitude toward the action,
 (2) The expectation of a significant other, and
 (3) The motivation to comply with the expectation.
 Hence all significant objections must be in or more of those areas. Your job is to determine in which area the objection lies and answer it in a way that leaves that particular variable weighted toward a favorable decision. --SWME, pp. 82, 83.
- 1.1iv The Decision Model:- The decision model can be algebraically expressed as follows:
- $$B \quad D = (A-act) + (E_o) (M_c)$$
- Where: B = Overt Behavior
 D = Decision or intention to behave in a specific manner
 A-Act= Attitude toward performing a given act in a given situation, and beliefs about the consequences toward the act.
 E_o= Expectation of relevant others.
 M_c= Motivation to comply with the expectations of others.
 --SWME, p. 14.
- 1.v Any attempt to influence a person's action by persuasion should aim at influencing these predictors of the strength of the intention to act and consequently of the action itself. Ibid, p. 15.

1.vi The stronger the intention the more likely it is for the action to follow.

1.vii The model outlined in this chapter is very reliable for predicting the reliability of a decision. The soul winner can test the strength of a decision or increase the strength of a decision by asking himself the following questions and by taking steps to increase the strength of any weak variable:

1. Is this person clear about the action I want him to take?
2. Is this person clear about the consequences of that action in terms of the benefits to him, and does he value these benefits highly? What adverse consequences are likely to arise?
3. Does this person know what Jesus, or a significant other, expects of him?
4. How much does he want to do what Jesus, or the other significant person expects him to do? --SWME, p. 16.17.

1.viii Questions to Evaluate Decisions:-

1. Do you believe that if you should be baptized on Sabbath and remain faithful you will receive eternal life and eternal riches?
2. Based on your study of the Bible, do you believe that Jesus expects you to be baptized on Sabbath?
3. Since Jesus died for you, how much do you want to do what Jesus expects you to do?

The reader will observe that each questions tests a basic determinant of behavior. Question one ensures that you are asking for decisions on an action and not on a doctrine. It also tests A-act; question two tests Eo; and question three tests Mc. --Ibid, p. 17.

1.ix Some Factors:-

For some actions the attitude toward the action (A-act) is the more important, and for some actions the expectation of significant others (Eo) are the more

vital. Only observation of the person with whom you are studying can indicate to you where you must aim your persuasion. Ibid, p. 15.

Time is another factor that affects decision and action. The longer the time interval between the decision and the behavior desired the more the decrease in the likelihood of the behavior. Is this why the Bible insists on immediate action? Ibid.

Experience suggests further that at the time of decision the person should have a reasonably accurate perception of what the significant others expect of him. If this condition is not met, subsequent events and the counterpersuasion of others are likely to change his attitude toward the act and what he believes about the expectations of others; thus these factors will likely change his intentions, thereby decreasing the likelihood of his performing the act you desire. Ibid.

In your attempts to influence his attitudes, you must show him the great blessings that await him, and you must be sure to point out how valuable those blessings are. Be sure to understand that for the purposes of a strong, reliable decision, your concern must be to establish a favorable attitude toward an action and not toward a doctrine. Ibid, p. 16.

Demonstrate that Jesus expects the listeners to take the action. As have been said already, he should also point out that only what Jesus expects should be considered in arriving at a decision. Ibid, p. 17

NOTES

H. GAINING DECISIONS

2. The Appeal

2.i The Basis of Appeals:-

Conviction without decision produces coldness. "Many are convicted of sin, and feel their need of a sin-pardoning Saviour...If words are not spoken at the right moment, calling for decision from the weight of evidence already presented, the convicted ones pass on without identifying themselves with Christ, the golden opportunity passes, and they have not yielded, and they go farther and farther away from the truth." SWME, p.36.

--It's a matter of life or death. Matt. 19:17, John 3:36.

--There is danger in delay. The door of probation may close. Matt. 28:10; 2 Cor. 6:2, Rev. 22:11.

--Each person sheds an influence toward heaven or the world by what is said or done. Rom. 14:7, 12.

--With God there will not be any intermediate classes no "pretty nice", "not too bad" or "o.k." people. You are either His child or you're not His child, either professing, and practicing or you are not; you will be either saved or lost. Matt 7:14: 12:30: Jn. 10:2.

2.ii Three important principles will help soul-winners to clinch favorable decision. They are:

- (1) Have a positive attitude.
- (2) Know when to clinch the decision.
- (3) Make it easy for prospects to act.

2.iii A Positive Attitude:-

You have a solemn obligation to do all in your power, without violating the person's freedom of choice, to secure the decision for eternal life. You should, therefore believe that with the Spirit's help you can get this person to make the right decision. You know that you cannot win everybody, but our attitude should be, "This time, with this person, I will succeed." Act as though deciding the right way is the only decision your prospect can make. SWME, p. 90, 91.

2.iv Know when to Clinch the Decision:-

By utilizing your 'decision-time instinct': This is the innate sense that most soul winners develop that NOW is the time to ask for a decision, and you can develop a 'decision-time instinct' just as keen as that of the most successful evangelist. It is surprisingly easy to learn. All the parts and signs of conversion and the pathway to it must be kept in mind; your senses must be sharpened to catch the slightest clue of readiness or hesitancy. When you have thus prepared yourself, you are ready to ask an appeal question. HWS, p. 44.

Remember in clinching the decision: Watch for decision signals; remembering "the ability to discern when the mind is in turmoil and the person is about to activate his will is vital to the Christian witness." HWS, p. 19 .

1. If your interest suddenly backs away from a particular teaching, you can be certain that the Holy Ghost is working to bring conviction. He is stirring the will to action.
2. You present him with an opportunity to accept Christ as his Saviour, and he begins hedging a bit, withholding a definite decision.
3. The person appears more nervous than usual, without any apparent cause. Wringing the hands, pulling on the nose or ears, tapping the fingers, getting up and down, and other similar symptoms indicate nervousness. The usually nervous person will become more so. It is not nervousness but an increase of nervousness you should look for.
4. Your prospect gives you some kind of direct, or indirect communication that he wishes you to leave him alone for a while. He will perhaps suggest that you skip a week in the studies or give some similar thing that the conflict presses too severely.
5. Your interest will outrightly avoid you. Sometimes the conflict leading up to a decision will grow to such proportions that your friend will fail to be home when you call for the Bible study. He may even manufacture a very legitimate-sounding reason for his absence. Occasionally he will be home when you call but refuses to open the door for you. Do not hold such actions against him. If you possessed a fine relationship with

him before this point, it is an almost certain sign that he is struggling intensely and the Holy Spirit is working vigorously. The best thing you can do immediately is pray.

6. Quibbling over insignificant points of Bible doctrine indicates a will in conflict. In reality your interest is attempting to stall you, for he fears that you will present more truth which will only increase the conflict. HWS, P. 19.

7. Many times the inquirer will ask questions like,
 "Will I have to give up tea and coffee?"
 "My family will not like this."
 "Will I have to give up my jewelry?"
 "I don't think my boss will give me Saturdays free."
 "My friends will think I am crazy." SWME, p. 91.

Sometimes the decision signal is in something the prospect does. He may (1) Take a deep breath and sigh. (2) Scratch his chin and smile. (3) Pull his ear and smile. (4) Lean forward to listen more attentively. (5) Lean back in a relaxed manner. Whenever you receive one of these signals, you should stop talking and ask for a decision. To continue talking is to run the risk of losing the decision altogether.

One word of caution--do not push at this point! This is the domain of the Holy Spirit, to convict and bring to a decision. (See John 16:8). You have done your task prior to this moment. Your prayers can now provide the greatest help, because the battle inside your prospect's mind is not with the ideas you may present but with the power of Satan in his life. --HWS, p. 21.

2.v Make it easy for the Prospect to act:- You should make it a habit to make no less than three attempts to get a favorable decision during one interview. Some methods of asking for decision suit certain kinds of personalities better than others, and you should vary your methods of clinching every time you ask. Here are some methods I have used with amazing success.

1. The Green Light method:- In this method you ask a question that tells you whether the way is clear to move on to ask your prospect to kneel in a prayer of surrender.

"Don't you think the Lord will be pleased to see you baptized on Sabbath morning?"
 nBased on what you have told me, don't we agree that you should follow the

example of Jesus in this matter?" An affirmative reply here is the green light for you to kneel in a prayer of complete surrender.

2. The Challenge method:- This is especially effective with young people. "A decision for baptism is a big and wise decision. Is it too hard for you? Of course not. You love the Lord, and He will give you the courage you need to do the right thing." At This point you should hand the person a decision card to firm up the commitment.

3. The Minor Point method:- One very easy way to get a decision is to ask for the decision on a minor point. "Would you like to go into the water alone or with a friend?" "Would you prefer your baptism in the morning or in the evening?"

4. The Concession method:- This is a potent method to use with self-assured individuals who don't like to believe you can persuade them. "I am not sure I will be permitted to baptize you. The Church Board will have to approve of your baptism, and I am not sure they will. I will promise to do my best for you. If the board should approve you, you will be happy to follow the Lord and baptized, won't you?" Bear in mind that a decision card should be used after each of these methods. Always sell a decision with prayer and firm up the decision with a signed card.

5. The Inducement method:- "After you are baptized, you will receive a beautiful certificate of baptism. Write your name here the way you want it spelled on your certificate".

6. The Distraction method:- In this method you distract attention from the rite of baptism and focus it on some related subject. "How many people are you planning to invite to your baptism ceremony?"

7. The Straightforward method:- "Many people who love the Lord are planning to be baptized on Sabbath. I will be very happy to baptize you then also. Simply read and fill in this card."

An excellent time to use one of these clinchers is after you have answered an objection. In fact, I consider an objection to be a decision signal. Always try for a decision when the prospect agrees that his objection has

been answered. If an objection is offered when you attempt to clinch a decision, give the prospect the "Why" treatment. Find out why the objection is made and why it seems so important. Refer to the previous chapter on handling objections and discover the open door in every objection. A new excitement will flood your life as you see people baptized you never dreamed would unite with the remnant church. Remember! Ask for a decision at least three times during an interview and use a different method every time you ask.

8. Balance Sheet method:- Use this on a person who can't quite see the issues and remains a bit indecisive. If your prospect has wandered around in a state of indecision for a long time, try the balance sheet. One side of the list state reason for making a decision, the other, reasons against.

9. Story-Book Appeal:- In this method you tell your interest the story of someone who faced a similar choice. All Christians have faced the same choice -- self or Christ. I prefer to use my own experience when Christ confronted me. You may wish to do the same, or you can just as easily use the story of someone you know. HWS, p. 54.

NOTES

G. GAINING DECISIONS

3. Opposition and Objections and Excuses

3.1 How to Meet Opposition:-

1. **Exalt Christ.** AA, p. 31; 6T, p. 67, Gospel Workers, p. 405.

"You will not try to reveal your smartness as theologians. You will be careful not to arouse a combative spirit or excite prejudice by introducing controverted points of doctrine." "We need far less controversy, and far more presentation of Christ. Our Redeemer is the center of all our faith and hope."
--Manual for Canvassers, p. 37.

2. **Present truth logically and plainly.** Be on the positive and affirmative side. People usually oppose what they do not understand. Christian Service, p. 62; Evangelism, p. 302, 303.

3. **Be tactful and friendly.** Testimonies, Vol. 1. p. 113, Vol. 9, p. 189. Claim the promise: Matt 10:16; Luke 21:15, 14.

4. **Do not condemn religious beliefs of others:** Mark 9:39; 2 Timothy 2:24, 25; 9T. p. 244. Find some good things to say about other churches.

Do not speak disparaging of other churches. Remember, we are not to tear down someone's shack of unbelief until we have built a palace of truth for him to move into.

5. **Consider opposers as being honest.** Treat them with respect. 6T, pp. 121, 122; Evangelism, p. 305, 306.

Demonstrate a kindly Christian spirit -- not a hostile attitude.

6. **Sidestep arguments.** Christian Service, p. 126; 9T.

Recall Philip's proclamation when Nathanael unbelievably responded, "Can any good thing come out of Nazareth?" There was no argument to prove his claim, but simply, "Come and see." This should ever be the attitude of the Christian worker.

Use these two effective questions:-

"You may be right, but have you considered it in the light of this text?"

"I see your point of view, and I am trying to agree with you; but before I do there is a question or two that I would like for you to answer. Will you please explain this text?"

3.ii Objections Versus Excuses:- The objection is an honest block to a strong decision. The soul winner cannot secure a decision until the block is removed. The prospect is convinced that the objection is valid, and you should take it seriously. Objections may be used on

- (1) Failure of the person to see the need for the decision;
- (2) Dislike of certain characteristics of the Seventh-day Adventist Church he is being asked to join;
- (3) Social, economic, or family problems he sees to be part of the consequences of the action you desire or
- (4) Insufficient motivation. --SWME, p. 82.

An excuse, on the other hand, is an attempt to avoid making a decision. Do not be annoyed by excuses, for they are evidence that the person is in the valley of decision. The important things to remember are that you should not argue with a person offering the excuse. Don't even try to answer excuses. --SWME p. 83.

3.iii To differentiate:-

1. The person's attitudes. If the attitude is one of obvious indifference and there is a shifting glance and a casual voice, the soul winner can be almost certain the person is offering an excuse.

2. Timing. People tend to make excuses early in the interview and before you indicate you are about to ask for a decision.

How to bypass the excuse? You can expose an excuse for what it is and bypass it with the question WHY? This forces the person to reveal the real thinking behind the excuse or to forget it. Ibid.

3.iv How to meet an Objection:-

An objection contains an open door to decision that you should not ignore. You can turn every objection into a decided advantage. There is a definite technique for discovering the open door and passing right through it to a favorable decision. Here is the procedure:

1. Listen carefully to the objection.
2. Make sure you have an objection and not an excuse by asking if that is the only reason for not deciding.
3. Ask the prospect's reason for the objection.
4. Show the prospect you understand the objection by repeating it in your own words.
5. Get a commitment that if the objection could be removed he should decide immediately.
6. Answer the objection with Scripture.
7. Get the decision.

At this point use the **FFF** technique. It is the technique of replying to an honest objection with FFF. Mr. Prospect, I understand exactly how you feel (first F)--many others in your present situation have felt (second F) exactly the same way. But, Mr. Prospect, they have found...." (Third F). --SWME, p. 84.

3.v Helps in Meeting Objections:- We must be prepared to meet a person's objection or excuse with a "Thus saith the Lord." Here is a partial list of texts for meeting certain common excuses.

1. "I can't leave my church." Rev. 18:4; John 10:26, 27; 12:42, 43; Matt 7:22, 23.
2. "I can't make a living if I keep the Sabbath." Matt. 6:33; Ps. 37:3; Isa 65:13, 14.
3. "I will lose my job if I keep the Sabbath." Matt 16:25, 26:11, Tim 4:8.
4. "It is inconvenient to keep the seventh day and follow this doctrine." Matt. 16:24; 10:38.
5. "I am too great a sinner." 1 Tim. 1:15; Heb. 7:25; Isa. 1:18.
6. "I am afraid I can't hold out." Jude 24.
7. "I can't live up to the truth." 1 Cor. 10:13; 1 Cor. 12: 8, 9; John 1:12.
8. "I am not good enough." 2 Cor. 8:12.

9. "People would talk about me." John 17:14; Luke 6:22, 23, 26; Prov. 29:25.
10. "My friends would ridicule me." John 15:19 Mark 8:34; James 4:4.
11. "My husband, wife, father, mother, brothers, and sisters will oppose me." Matt. 10:36, 17 Luke 14:26, 27.
12. "My preacher and my friends advise me against this." 1 Kings 13:1-26; Acts 4:19; 5:29.
13. "It will cause trouble and division in my home if I take my stand for this teaching." Luke 12:49-53; 1 Kings 18:17, 18.
14. "There is one thing (movies, ring, tobacco, etc.) which I cannot give up." Matt. 19:16-22; 6:24; Luke 14:33; Matt. 13:45, 46.
15. "No, not now." Prov. 27:1; 2 Cor. 6:2; Heb. 3:13; Isa. 55:6; Gen 6:3.
16. "I am waiting for my husband (or wife or a friend) so we can accept it together." Eze. 14:20; 18:20; Rom. 14:12.
17. "I will wait until I have the right kind of feeling." Isa. 48:8; 1 John 2:3.
18. "Too late, I have waited too long." Eze. 33:19; John 6:37; Rom. 10:13.
19. "I tried once, I am afraid to try again." Dan 3:17; Rom 4:21; 2 Tim. 1:12, June 24.
20. "How may I know that my sins are forgiven?" 1 John 1:9; Prov. 28:13.
21. "Some things are not yet clear." John 13:7; Acts 1:7.
22. "I am not so bad." John 3:18; Rom. 3:23.
23. "God is love, He will save me anyway." Luke 13:3; 2 Peter 2:4.
24. "There are too many hypocrites in the church." Matt 7:1; Rom. 14:12.

25. "The step will cost me too much." Luke 18:29, 30;
1 Peter 2:24.
26. "My job may be at stake." Isa. 51:7; Job 13:14, 15;
Ps. 119:72, 127.
27. "I cannot leave my friends and relatives." Ex. 23:
3; Prov. 13:20.
28. "I believe it is not necessary to unite with a
church." Acts 2:47.
29. "I am too old to change my ways of life." Gen. 6:
30. "I will wait until the Spirit of God convinces me.
Matt. 25:1-13.

3.vi **Tips:-**

If a person gives you a series of reasons for not making a favorable decision remember "The last reason given is almost always the important one and is the one you should answer. The first reason is usually an excuse, and you should remember the rule that you should never spend time answering excuses." --SWME, p. 86.

Make it a rule that I must be willing to be turned down seven times during an interview before I give up for that time." This.

When I am convinced that I cannot get a decision this time, what do I do? I always leave the person approachable for next time. My final question is "Would you like me to pray and ask God to show you what you should do about this matter?" People find it hard to say NO to that question. --SWME, p. 86.

NOTES

H. GAINING DECISIONS

4. Basic Principles of Motivation

4.i What is motivation: It is the provision of a motive. What is a motive? A mental force that induces that act.--SWME, p. 19.

4.ii A Warning about Motives:-- There are high motives, neutral motives, and low motives. We should strive always toward reaching the high motives, but must take men where we find them and lead them where we want them. See 1 Corinthians 9:20, 21.

4.iii People always want to Possess a Value:-- What is value? A value is anything a person wants. This is a fundamental principle underlying all understanding of moving man to action. Burn it into your memory. Now get this: A person will act most easily when he thinks he can get a value he does not yet have (possible acquisition), or when he thinks he can save a value he may lose (possible loss). --SWME, p. 20.

4.iv To persuade men, you play up the pleasure principle, or you play up the pain principle. Find a value and determine where it lies. If your prospect does not yet have the value, show him how he can get it by doing what you want him to do. If the prospect already has the value, show him how he may lose it unless he does what you want him to do. You'll be amazed at the results. --SWME, p. 21, 22.

4.v Drives:-- The inner drives that motivate the non-Christian are primarily envy, lust, greed, pride (vanity), power and honor. These are the motive forces behind the behavior of the carnal man. However, these should not be the motives activating the Christian. "The desire to honor God should be to us the most powerful of all the motives." "Love to God and to our fellowmen should be our motives." "The great motive powers of the soul are faith, hope and love." --SWME, p. 21, 22.

4.vi These drives manifest themselves in the following motives: (a) Self-preservation, (b) Money or greed, (c) Romance and (d) Recognition.

4.vii What are the Characteristics of each motive?

Self-preservation: Personal enjoyments: great love for food; great concern over health; love of ease (comfort); fear of death, pain, injury, inconvenience. Strong feelings for family and religion. Strong love of freedom and of life. Fear of imprisonment.

Money: Desire for rewards, treasures, riches, money, possession, prizes, bargains. Deep concern over waste of time, energy, etc. Great interest in property, future security, and savings.

Romance: Desire for novelty, originality and new experiences. Concern with attraction to the opposite sex. Desire to get married. Love for adventure and change, curiosity.

Recognition: Desire for popularity, reassurance and appreciation. Hatred for criticism, fastidious care about appearance and choice of friends; obsessive effort to be better than others. Almost total preoccupation with name, influence, prestige, praise, honor. Strong desire to win and excel.

(By observation you can tell which one of these appeals is the big one in a person; you then make your appeal to him within that same area). By listening to his conversation you can know which of these desires is uppermost in his mind. You can appeal to him in the very category of his interest. --SWME, p. 25

How can you Tell what Motivates People? Years ago, inspiration gave us an amazing guideline. "Actions reveal principles and motives." Ibid, p. 24. "Out of the abundance of the heart his mouth speaketh." Luke 6:45. Therefore, if we listen to a man carefully and watch his actions, we can tell what motives and attitudes preoccupy him and therefore which emotional appeal should be used to arouse or persuade him. Ibid.

4.ix To Motivate People use Bible Principles of Truth:-

Self-preservation: The Bible promises eternal life, health, joy, happiness, peace and love.

Money: The Bible promises riches, prosperity, financial success, and treasures in heaven. In heaven we'll be richer than any man on earth has ever been.

Romance: The Bible promises a new life and new experiences.

Recognition: The Bible promises honor, success, superiority, courage and the approval of God.

Your job is to know the Bible in such a way as to apply it to men at the point where you will reach their hearts. Ibid. p. 26.

REMEMBER:- All of them are in all of us, but one or two--usually one--will be the key to our hearts--the appeal that will break preoccupation and arouse and persuade us. Ibid. p. 25.

We must take a man from where he is and lead him where we want him. But always begin where he is and not where he ought to be. We begin with the things that matter to him and lead him to the things that matter to God. Ibid. p. 25.

NOTES

•

I. FOLLOW-UP

1. At The Baptism

- (a) Judiciously watch, guard-and reinforce your candidates.
 - The closer you get to the actual baptism the more reason they will find not to get baptized.
 - People pressure them or may turn them off with words like "Its about time you got baptized" or "You sure you want to join that church?" "You sure you won't backslide?" etc.
 - Help them to keep a positive attitude toward the act not the doctrine of Baptism.
 - They will be pleasing God. They are demonstrating faith. They begin a new life. (Appeal to drives and motives).
 - Christ has made baptism the sign of entrance to His Spiritual kingdom. Evangelism, p. 307.
- (b) Encourage candidates to give evidence of their faith by bringing their "Baptismal Bag" the day before.
- (c) Thorough Preparation and Demonstration is needed.

"There is need of a more thorough preparation on the part of candidates for baptism. They are in need of more faithful instruction than has usually been given them. The principles of the Christian life should be made plain to those who have newly come to the truth. None can depend upon their profession of faith as proof that they have a saving connection with Christ. We are not only to say, 'I believe', but to practice the truth. It is by conformity to the will of God in our words, our deportment, our character, that we prove our connection with Him.

REMEMBER THE CONDITIONS UPON WHICH ONE MAY BE BAPTISED NEED NOT AND IS NOT NECESSARILY THE SAME.

I.ii THE BAPTISMAL EVENT:-

Meet your candidates as they arrive and stay as close to them as is comfortable. (You are available but not pressing them).

--Be sure the Baptismal Bag contains:

- (1) Large towel,
- (2) Small face towel or large handkerchief,
- (3) Change of underclothing,
- (4) Bathing suit or female trousers and body shirt for women and anything appropriate for men
- (5) Card with name, height and church they intend to join.

--Inform them about (a) When the baptism will take place (b) When to leave and go to get dressed (c) When and where the inquiry of faith will take place (w) What may happen and the significance of it.

--From start to finish and thereafter always pray.

--If possible pull the female candidates robes away from their bodies so that nothings is unduely revealed.

--Be the first to congratulate them after the baptism and if possible take them home for lunch.

--Strongly encourage them to go and spend at least an hour singing, praying and reading the Bible alone. (No girlfriends or boyfriends, husbands and wives permissible).

Appropriate Songs:-

"Take me to the water"
 "There is Power in the blood"
 "Love lifted me"
 "Near the Cross"
 "Whiter than Snow"
 "The Cleansing Wave"
 "I Will Follow thee"
 "O Now I see the Crimson Wave"
 "'Tis so Sweet to Trust in Jesus"

I. FOLLOW-UP

2. After The Baptism

2.i Rigidly encourage:
 (a) regular private prayer
 (b) personal Bible study
 (c) co-operate witnessing. This cannot be over emphasized. If these are adheared to the possibilities of backsliding are nil.

2.ii Although the pastor and the church officers bear the larger responsibility in grounding new members in the message, each church member, especially those that actively labored for these new souls, should regard it a sacred privilege to aid these babes in the truth in their character development, soul winning activities, and home adjustments.

2.iii This outline recapitulates many of the principles previously amplified in this manual, but serves as a point-by-point re-survey:

1. Accompany them to Sabbath School and Church.
2. Help them make church friends. (Evangelism, p. 352.
3. Guard them against so-called "reformers" or embittered backsliders. (Ibid., pp. 339, 357-367.)
4. Aid in the erection of a family altar.
5. Enroll them in the Sabbath School.
6. Counsel them to purchase Spirit of Prophecy books.
7. Arrange for subscriptions to church periodicals.
8. Provide suitable social activities.
9. Assign them to a P. M. work band. (Test. Vo. 4 pp. 398, 399; Evangelism, pp. 353-357; Test. Vol 6. p. 435.

Help the new convert to find a niche in the Personal Ministries activities of the church or the Adventist Youth Society. This gives a feeling of belonging and helps him develop his talents for the Lord Jesus.

Usually we discover Personal Ministries methods that work best for us. Share with your new friend in the faith those methods and approaches that have helped you to be a successful soul winner. Advise him to witness

in the way that is natural to him. "Every soul who has heard the divine invitation is to echo the message from hill and valley, saying to those with whom he comes in contact, 'Come.' From the moment of conversion, those who receive Christ are to become the light of the world. They are to reflect the glory of the bright and morning Star.

10. Teach them to be faithful in tithes and offerings.
11. Instruct them in health reform principles.
12. Interest them in church schools and Junior camps for their children.
13. Suggest their enrollment in a Bible correspondence course.
14. Have them join a Training Light Bearers class if possible.

(Taken from Lift Him Up, pp 205-206.

2.iv Gradually put the Spiritual Guardian out front as the leader until they assume full responsibility.

Notes

I FOLLOW UP

3. Spiritual Guardians

3.i QUALIFICATIONS:

- Free time (1 time)
- Converted
- Consistent
- Dedicated
- Always husband and wife as a team or the same sex.
- If children, the parents should be the guardians.

3.ii HIS CHARGE: You have been chosen to perform a most important work. Your brethren have placed great confidence in you, for to you is given the sacred responsibility to love, nurture and encourage the one in your charge along the Christian pathway. To you, who have been experiencing the joy of growth in a Christian life, has been given the privilege of sharing this experience with those who are just beginning their walk in the path of increased light. The growing experience is fraught with many dangers of which discouragement and frustration are not the least. Heaven is anxious to use you in making the way easier to travel.

3.iii THE DUTIES INVOLVED IN THE CHARGE: As a minister of the Gospel and a fellow-soul winner, I charge you that for the next twelve months you:

1. In kindness and love, be a friend to your charge.
2. Spend time in prayer, in your own private devotions for your charge.
3. Take time to visit often with the one in your charge, inviting that one to your home for a meal, when possible.
4. Watch for him at the services of the church. Sit with him and make him feel welcome.

5. When he is absent from a meeting, inquire as to the reason immediately, either by telephone or a visit, letting him know that he was missed.
6. Always show genuine interest in him, being careful never to pry into personal matters.
7. Ever be an example to him and by precept encourage him to look to Jesus as the example in the Christian walk.
8. Introduce him to other church members. Make sure that he is incorporated into the functions of our church life.
9. Help him when you can with his problems, being careful to counsel with your pastor on matters of great importance.
10. Should you move within the next twelve months, contact the pastor, who will then arrange for someone else to take your place.

Guardians are not released of their duty until the candidate is established, or after a years.

3.iv THE CANDIDATE'S CHARGE AND DUTIES:- You have now been baptized into the Seventh-day Adventist Church, and have become a member of a "family" that circles the earth. You have identified yourself with a people who are looking for the imminent return of Jesus, and are making preparation now to meet Him. You have taken upon yourself the name of a people who are striving to hold high the standard of their profession - a people who are pilgrims in this world - looking for a better home. As a "babe" in the church you will grow day by day as you learn more of the will of heaven for your life. All heaven rejoices that you are now one with those who..."keep the commandments of God and have the testimony of Jesus Christ." Revelation 12:17.

As a minister of the Gospel, and a representative of this organization, I charge you to:

1. Cherish your church membership always, recognizing yourself a member of God's Remnant Family.
2. Spend time each day in Bible study and prayer in personal devotion.

3. Establish the "family altar" in your home and have morning and evening worship with your family.
4. Determine now to keep your Christian growth constant by being present at the regular services of the church. Make Sabbath School, the preaching service, and Prayer Meeting a part of your weekly activity.
5. Be active in the activities of the church, using your time and talents, be a worker in the cause of God.
6. Be careful to represent the church aright in all of your activities, knowing and believing that you are representing God in all that you do.
7. When you need help, feel free to call your Spiritual Guardian and talk over your problems. If they demand further attention, call your pastor. He will always be happy to help you.
8. Have faith in God, ever trusting in His power to help; confident that nHe which hath begun a good work in you, will perform it until the day of Jesus (~hri~t." Phil. 1:6.

Notes

I. FOLLOW-UP

4. Train To Work

4.i "When souls are converted, set them to work at once. And as they labor according to their ability, they will grow stronger. It is by meeting the opposing influences that we become confirmed in the faith. As the light shines into their hearts, let them diffuse its rays. Teach the newly converted that they are to enter into fellowship with Christ, to be His witnesses, and to make Him known unto the world." --Evangelism, pp. 355, 356.

4.ii "Teach them by giving them something to do, in some line of spiritual work, that their first love will not die but increase in fervor. Let them feel that they are not to be carried and to lean for support on the church; but they are to have root in themselves. They can be in many lines, according to their several abilities, useful in helping the church to come nearer to God, and working in various ways to act upon the elements outside the church which will be a means of acting beneficially upon the church." Ibid, pp. 356-357.

4.iii A PLACE FOR EVERYONE:- "Everyone who is added to the ranks by conversion is to be assigned his post of duty."

4.iv AS MISSIONARIES:- nEvery true disciple is born into the kingdom of God as a missionary. He who drinks of the living water becomes a fountain of life. The receiver becomes a giver."

4.v AN AGENT WITH A PURPOSE:- "Every addition to the church should be one more agency for the carrying out of the plan of redemption"

4.vi FULL OF POWER:- nSome of the new converts will be so filled with the power of God that they will at once enter the work. They will labor so diligently that they will have neither time nor disposition to weaken the hands of their brethren by unkind criticism. Their one desire will be to carry the truth to the regions beyond."

4.vii DESIRE TO COMMUNICATE:- "He who is truly converted will be so filled with the love of God that he will long to impart to others the joy that he himself possesses.... For the good tidings of the gospel, for its promises and assurances, we are to express our gratitude by seeking to others good. The doing of this work will bring rays of heavenly righteousness to wearied, perplexed, suffering souls."

4.viii TEACHING EVERYBODY:- "Help all to see that as receivers of the grace of Christ they are under obligation to work for Him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God. If set to work, the despondent will soon forget their despondency; the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus.

4.ix The Spiritual Guardian should consider it his task to analyze the candidate with the intentions of finding out what are his God-given capabilities and talent, and then put him or her to work in the areas best suited for them.

NOTES

Remember:

It's "Not by might,

Not by power,

But by MY SPIRIT"

says the Lord.

(The above quotations are taken from The Divine Blueprint, pp. 108-109.)

APPENDIX

<u>Bible Readings for the Home.</u>	(Good resource book for all ages primarily adopted for non-writers.)
<u>Revival Bible Study.</u>	(For Blacks). Good/Relevant to felt needs.
<u>Steps to Eternal Life.</u>	(6 Lessons aimed at bringing about conversion. For teenagers and adults).
<u>The Bible Says, Revised Ed.</u>	(24 Lessons for older teenagers and adults who have reasonable study habits).
<u>Baptismal Manual.</u>	(For Junior Youth. Teachers aid only).
<u>Profiles of Faith.</u>	(For the studious independent candidate).
<u>Insight Adventures.</u>	(6 Lessons for teenagers).
<u>Brief Bible Readings for Busy People.</u>	(29 Lessons).
<u>Amazing Facts.</u>	(Harsh. Be careful how it is used.)
<u>Focus on Living.</u>	(Adult full-color series for beginners).
<u>Highway Scenes.</u>	(Youth presents principles of Christian faith for teens today).
<u>You Take the Wheel.</u>	(Age ten to teens to make life happier).
<u>The Family Bible Studies.</u>	(29 Lessons. Laborious reading. Excellent results, however).
<u>Studies in Bible Doctrines.</u>	(33 lessons establishes young people in a knowledge of the truths of 3rd Angel's message and prepares them to impart it).
<u>The Holy Bible Says.</u>	(24 lessons especially adapted for Catholics).
<u>Encounter.</u>	(20 lessons)

HOW TO PREPARE A BIBLE STUDY BASED ON NOTES ON "F"

1. Decide on your subject based on:
 - a. The needs of the hearer
 - b. Proper sequence of thought
 - c. The occasion
2. Have a distinct plan
3. Gather suitable texts:
 - a. Jot down the text that comes to mind
 - b. Use concordance to get additional text
 - c. Write down thoughts beside each text
4. Build your framework:
 - a. There should be three or four divisions or headings
 - b. These headings are the main points of the study

e.g INTRODUCTION

BODY:

- Heading 1 or (1st main point)
- Heading 2 or (2nd main point_
- Heading 3 or (3rd main point)

CONCLUSION OR APPEAL

5. Place the necessary texts in each main point based on its thoughts:
 - a. Ask relevant questions with the text supplying the answers
 - b. The reader should recognize the clear answers as he reads the text
 - c. When the question and answer method is used, allow the Bible to explain itself without human comment or interpretation, it is called "opening the Word of God".
6. Formulate the conclusion:
 - a. Ask the individual whether or not they understand
 - b. Ask them to express what they think about it
 - c. Appeal to them to make a decision to accept and walk in the light
 - d. Go straight into the prayer
7. Leave as quickly as it is comfortable after giving a foretaste of the next study.

EXERCISES FOR THE TESTING OF ARTICULATION

Read the following sentences in as natural a manner as possible.

1. Even the tallest people could not see.
2. It is possible that Milly may become pretty.
3. Elm is suitable for the making of bed, tables, and chairs.
4. Aster is a glower that grows all over the land.
5. Honor to thy Father; praise be to Allah!
6. All that long day he plied the saw.
7. Up and away; let us take no one's dust.
8. Put apples into the pail until it is full.
9. Room after room was filled with food; the cellar too.
10. About half a dozen people sat upon the sofa.
11. Early is the bird that catches the worm, yes sir.
12. The little gem was set in his buckle.
13. Aim high in the game and don't be afraid to play.
14. Opal took the coat and sewed the button in a row.
15. Ice and snow flew in my face; I could see no light into the sky.
16. Out upon the sea no sound came from the prow.
17. Oil from the cod's liver annoys the body.
18. Pay for your apples and soap.
19. Broad pieces of ribbon edged the robe.
20. Two little boys were sitting on the wall of cement.
21. Dan says there is a pebble in the road.
22. Cattle were sinking in the lake.

BIBLE INSTRUCTOR'S MANUAL
by C. A. Dunbar

Test on Section A - INTRODUCTION

Part I. DIRECTIONS: Underline the correct word/s in each of the following. Ten (10) points each.

1. The (Bible, Holy Spirit, Church) is God's appointed agency for the salvation of men.
2. The great work of the (first, second, third, angel's message) is largely accomplished by persevering (individual, church, cooperative) effort, by visiting the people in their homes.
3. Aquila and Priscilla extended to (Paul, Appollos) a personal invitation to come to their home.
4. It is through personal (prayer, and dedication, contact and association) that men are reached by the saving power of the gospel.
5. There are families who will never be reached by the truth of God's word unless His servants (live good lives, enter their homes, pray for the Holy Spirit).

Part II. DIRECTIONS: Circle the correct response. Six (6) points.

1. There will be no more invitations of mercy the 3rd angel's message shall have done its work. T. F.
2. We are not to wait for souls to come to us, we must seek them out where they are. T. F.
3. Aquila and Priscilla were instructed by Paul. T. F.
4. One of the most effective way in which light can be communicated is by private, personal effort. T. F.
5. It is not the capabilities you now possess, or ever will have, that will give you success. It is that which the Lord can do for you. T. F.

TEST ON SECTION "A"
(continued)

Part III. DIRECTIONS: Place the correct letter at the beginning of the corresponding sentence. 5 (five) points each.

_____ He was the honest and sincere but he lacked knowledge or present truth for that time.

_____ This is a heaven-born idea.

_____ Personal influence is said to be this.

_____ This is how men are saved.

- (a) Holding Bible Readings
- (b) Individuals
- (c) Apollos
- (d) Power

BONUS: 20 (Twenty) points.

MEMORY GEM: Write out any one of the memory gems that dealt with the precious promises found in Section 4i - 4iii.

BIBLE INSTRUCTOR'S MANUAL
by C. A. Dunbar

Test on Sections B & C

Part I. Directions: Circle the correct response, "T" for True or "F" for False. 1 (one) point each.

1. Our influence is tending upward or downward; it is felt, acted upon, and to a greater or less degree reproduced by others. T. F.
2. There must be no fixed rules; our work is a progressive work and there must be room left for methods to be improved upon. T. F.
3. The way we dress (i.e. taste, color, fit) can to some extent destroy our influence in labor. T. F.
4. The truth sanctified the believer, refines his taste, elevates and ennobles him, and brings him into a close connection with Jesus. T. F.
5. The Bible Instructor's primary tools are Dictionaries, Bibles, commentaries, Concordances and writing material. T. F.

Part II. Fill In The Blanks: 3 (three) points each.

1. The Lord calls upon us to exert an uplifting _____.
2. Our appearance in every respect should be characterized by _____, _____, and _____.
3. Color should be _____ and _____.
4. Before a person is prepared to become a teacher of the truth to those who are in _____, he must become a _____.
5. My good name is capital of far more value to me than _____ or _____.
6. In choosing men and women for His service, God does not ask whether they possess learning or _____ or worldly _____. He asks: Do they walk in such _____ that I can _____ them My way?

TEST ON SECTION B & C
(continued)

Part III. Matching: Place the correct letter at the beginning of the corresponding sentence. 3 (three) points each.

- () Used to find explanations and meanings of English words, pronunciations and etymologies.
- () Gives meanings of Bible words.
- () Traces the development of the Christian Church from a sound historical and evangelical perspective.
- () A book containing an alphabetical index of the principal words of a book. Doesn't give meanings; just where various words are recorded.
- () Good for giving visual concepts and geographical data.
- () These do not generally give meanings alone but factual statistical information.
- () A systematic series of explanations and interpretations of a writing.
- () Receptacle for clippings.
- () A qualification of the Bible Instructor.
- a. Concordance
- b. Commentaries
- c. Webster's Dictionary
- d. Church Dictionaries
- e. Encyclopedias
- f. Love for souls
- g. Bible Dictionaries
- h. Bible
- i. Writing materials
- j. Accordion File
- k. Atlas

BONUS: 20 (twenty) points.

Write out this Memory Gem:

"Let every worker in dreamed of."
Evangelism, pp. 122, 123.

BIBLE INSTRUCTOR'S COURSE

by C. A. Dunbar

Test on Section D

Directions: Section "A" is compulsory and carries ten (10) points each question. Section "B" is a personal challenge and is optional. If you get total marks in "A" the marks of Section "B" will not help. If you get less than total marks in "A" the marks in "B" will help.

Part I

True or False: Circle the correct "T" for True or "F" for False:

1. The reference in reference Bibles is not inspired. T. F.
2. The Topical Bible like a concordance arranges the Bible in topics. T. F.
3. The safest versions and tools are those which have general authorship. T. F.
4. NASB stands for New American Standard Bible and is highly reliable. T. F.
5. The Scripture is to be taken or accepted literally (unless the context reveals otherwise) means I am to accept it just as it reads. T. F.
6. In order to explain a passage according to its obvious meaning (unless a symbol or figure is employed) we must appeal to one's logic and understanding. T. F.
7. To "compare all relevant Scriptural passages" means that the passages compared should deal with the same topic. T. F.
8. To consider the immediate and enlarged context means to consider the verses before and after the verse under consideration plays how that verse fits into the larger or overall thought. T. F.
9. To discover "the times and purposes of the author" we need to go to secondary tools (i.e. Historical context and commentaries) or to the Bible itself. T. F.

10. The statement "a simile is similar to a metaphor" is a simile. T. F.

Test on Section D
Part II

Write a very concise paragraph on any one of the following: (20 points) for nos. 1-4. (10 points) for no. 5.

1. According to page 19A, give a description of the Literal and Free Versions.
2. According to page 19A, list the advantages of the Literal and Free Versions.
3. According to page 19A, list the disadvantages of the Literal and Free Versions.
4. According to page 19A, list the uses of the Literal and Free Versions.
5. State five principles of interpretation.

Blank lined paper for writing.

BIBLE INSTRUCTOR'S COURSE
by C. A. Dunbar

Test on F-4

PART I. is compulsory. 10 (ten) points each question.

Choose the BEST answer: Put X in the bracket of your choice.

1. The selection of my subject may be determined by ()
the needs of the hearers, () what I am gifted at.
2. In preparing my study the first thing I would do
is () gather suitable texts, () decide upon my
subject.
3. A good number of divisions in a study is/are ()
1-2, () 5-7, () 3-4.
4. As a rule to prove a point you need () 3 texts,
() 1 text, () 2 texts.
5. The choice of your first text should be determined by
() its convincing nature, () its beauty () its
familiar nature.
6. Opening the word of God, means () to allow the
Bible to explain itself without human comment or
interpretation () going from home to home giving
Bible studies () studying the Bible.

PART II. is compulsory. 4 (four) points each question.

Mark T for True or F for False:

1. Use the least convincing text first, then finish
strong. ()
2. Use no expression or text hard to comprehend.
()
3. Six or seven questions during a study are usually
sufficient. ()
4. Let every question be so stated that the chosen text
will answer it. ()
5. Avoid texts that necessitates an explanation until
your listeners have become wise in spiritual research
and are able to digest the strong meat of the word.
()

TEST ON F-4
Part II (continued)

6. As a general rule it is advisable to restrict the study to half-hour period. ()
7. In answering your own questions that are in the study (with texts), use few words. Be brief in all that you present to your hearers. ()
8. Finish the subject before you leave it. ()
9. Leave a little for the people to guess at. ()
10. Too much evidence tends to encourage mental confusion. ()

BONUS

Section C :

--Not compulsory.

--Will help you if you have less than 100% in sections A. and B.

--16 points.

1. In order to prepare a Bible Study you need to take the following four steps. Arrange them numerically in proper sequence.
 - () Have a distinct plan.
 - () Gather suitable texts.
 - () Decide upon your subject.
 - () Build your framework.

Tips:

. Go according to your first mind. There are not any trick questions or those that are partially right.
 . If you have studied hard you will be well rewarded.
 Pray and ask God to bring back to your remembrance those things that you have studied. Attempt all questions!

BIBLE INSTRUCTOR'S MANUAL
by C. A. Dunbar

Test on Section G
"Presentation and Technique"

DIRECTIONS: This is an open book test and is designed to test your familiarity with the material. The time will be rigidly adhered to. TIME: 25 mins.

1. Besides presenting Christ as the "Blessed Hope" state two other purposes for your presentation:

A. _____

B. _____

2. What are five necessary steps that they lay worker need to press home when new light is presented to a seeker of truth?

A. _____

B. _____

C. _____

D. _____

E. _____

3. Fill in the blanks: "In order for the Bible Instructor to speak and teach with authority, he must follow the example of Christ for (1) "He _____ the Holy Scriptures, (2) He _____ human _____, (3) He _____ a _____ life."

4. What are three types of children:

A. _____

B. _____

C. _____

Test on Section G
Page 2

5. State two evidences in gaining progressive acknowledgment and assent to Bible teachings before coming to the testing teaching truths.
 - A. _____
 - B. _____
6. State two things you should do if a person who sells things interrupts your study.
 - A. _____
 - B. _____
7. What would you do if someone definitely requests to be excused from reading audibly?

8. How would you deal with a number of children who are present at an adult Bible study? State 3 main ways:
 - A. _____
 - B. _____
 - C. _____
9. Fill in the blanks: "Do be sure to go _____

the _____ again, after asking people to read

the _____ answer to a question

_____ the key words in that

_____, so that the answer stands out _____."
10. Fill in the blanks: "Do not use more than fifteen

to _____ texts in connection with the _____

of one subject.

BIBLE INSTRUCTOR'S COURSE
by C. A. Dunbar

Test on Section H

1. FILL IN THE BLANKS: "FOR SOME ACTIONS THE _____
TOWARD THE _____ IS THE MORE _____
, AND FOR SOME _____ THE _____ OF _____
OTHER ARE THE MORE VITAL. ONLY _____ OF
THE _____ WITH WHOM YOU ARE _____ CAN
INDICATE TO YOU WHERE _____ YOU MUST _____
YOUR _____.

2. WHAT ARE THE THREE DOMINANT FACTORS IN DECISION MAKING?

A) _____
B) _____
C) _____

3. MATCHING: MATCH THE BLANK PARENTHESES WITH THE RIGHT NUMBER

- | | |
|--|--|
| () Self preservation | 1. Decision signal |
| () A-Act | 2. Desire for rewards |
| () Romance | 3. Balance-sheet method |
| () FFF | 4. Hatred for criticism
/care of appearance |
| () Money | 5. Technique of replying to
an honest objection |
| () My family will not like this | 6. Strong love for freedom
and life |
| () Recognition | 7. Part of the Decision
Model |
| () "Would you like to go to the
water alone or with a friend?" | 8. Love for adventure |
| () Green-light Method | 9. How to meet opposition |
| () Be tactful and friendly. | 10. "After you are baptized
you will receive a
beautiful certificate of
baptism" |
| () Inducement Method | 11. Objection |
| () Honest block to strong opposition | 12. "Based on what you have
told me, don't we agree
that you should follow
the example of Jesus in
this matter?" |
| () One side states reasons, the other
side, against. | 13. The minor point method |
4. What are three important principles that will help
souls winners clinch favorable decisions?

TEST ON SECTION H

Question #5 continued:

- A. _____
- B. _____
- C. _____
5. State the procedure you should follow in meeting objections. There are seven steps:
- A. _____
- B. _____
- C. _____
- D. _____
- E. _____
- F. _____
- G. _____
6. Fill-in-the-blanks: "There are _____ motives, _____ motives, and _____ motives. We should strive always toward reaching the _____, but we must _____ men _____ we _____ them and _____ them where we _____ them."
7. What two principles do you play up to persuade men?
- A. _____
- B. _____
8. Drives manifest themselves in the following motives: _____, _____, _____.
9. What is a motive?
- _____.

A. Bible Instructor's Course
Exercise #1: "Developing Sequential Thoughts"

Bible Study Title: The Paradox of the Remnant Church

Aim: To portray both the indifferent
 and the militant qualities of the
 remnant church, thus creating both
 concern and courage.

Text: Select the one you fee most
 appropriate.

Put the following in order according to logical (best)
 sequence).

1. The Spirit and the power that will finish the work.
2. Fact about God's remnant church.
3. Courage for the future.
4. The spiritual indifference of the Laodicean church.

-
1. _____
 2. _____
 3. _____
 4. _____

Supporting Scriptures:

Rev. 14:12; 18:4
 Matthew 28:19, 10
 Rev. 3:14-17
 Matthew 15:1-8
 Acts 1:8
 Matthew 25:25-28
 1 John 25:25-28
 1 John 4:11-13
 1 Corinthians 18:1

B. Bible Instructor's Course
EXERCISE #2: "Developing Sequential Thoughts"

Bible Study Title: How to Meet Temptation
 Successfully

Aim: To expose the sources of temptation. To explain Jesus' part and ours in meeting it successfully.

Texts: James 1:13; Genesis 22:1; 2 Corinthians 11:31; 1 Chronicles 21:1; Matthew 4:1-11; 1 John 2:16; Genesis 3:6; 2 Peter 2:9; Hebrews 2:18; 4:15; Revelation 3:10; 1 Corinthians 10:13; 2 Corinthians 12:9; Ephesians 3:16; 6:13-17; Isaiah 41:10; Luke 22:31; James 1:14; Matthew 11:28; 26:41; 6:13; Proverbs 4:14; James 4:7; Proverbs 1:10; Romans 6:13.

Put the following in order according to logical (best) sequence.

1. Out part in meeting temptation.
2. What temptation is.
3. God's part in meeting temptation.
4. The sources of temptation.

1. _____
2. _____
3. _____
4. _____

C. Bible Instructor's Course

EXERCISE #1: "Developing Sequential Thoughts"

Bible Study Text: How Jesus Deals With Our Discouragements

Aim: To disclose the reasons and the remedy for discouragement that at some time or other attacks every child of God.

Text: Numbers 21:4: Israelites "much discouraged because of the way."

Put the following in order according to logical (best) sequence.

1. With Jesus by our side we need never be discouraged.
2. Discouragement--Satan's most effective "secret weapon."
3. Jesus' promises of help.
4. Sources of discouragement--spiritual, temporal, physical needs.

-
1. _____
 2. _____
 3. _____
 4. _____

Supporting Scriptures:

Matthew 11:28
 1 Peter 5:7
 Psalm 31:25
 Matthew 28:20
 1 Timothy 4:12
 Isaiah 41:134
 Psalm 46:1
 2 Timothy 1:12

D. Bible Instructor's Course
EXERCISE #1: "Developing Sequential Thoughts"

Bible Study Title: Must I Belong to the Church to be Saved?

Aim: To point out reason why a person should be a church member.

Texts: 1 Timothy 3:15 (last part): "The house of God, which is the church of the living God, the pillar and ground of the truth."

Put the following in order according to logical (best) sequence)

1. The church is the bride of Christ (I want to be part when Jesus comes).
2. The church is the building of Christ (I must be a part of that building).
3. The church is the object of God's supreme regard.
4. The church is the body of Christ (I must be a part of that body).

-
1. _____
 2. _____
 3. _____
 4. _____

Supporting Scriptures:

Zechariah 2:8
 Ephesians 1:22, 23
 1 Corinthians 12:12, 27
 Romans 12:5
 Hebrews 3:3
 1 Peter 2:5
 Revelation 19:7-9
 John 1:12
 Hebrews 10:25
 Isaiah 11:11
 Revelation 18:4

BIBLE INSTRUCTOR'S CLASS RECORDS

(Requirements Completed and Grades)

[illegible]

A THOUGHT

There are many who need the ministration of loving Christian hearts. Many have gone down to ruin who might have been saved if their neighbors, common men and women, had put forth personal effort for them. Many are waiting to be personally addressed. In the very family, the neighborhood, the town, where we live, there is work for us to do as missionaries for Christ. If we are Christians, this work will be our delight. No sooner is one converted than there is born within him a desire to make known to others what a precious friend he has found in Jesus. The saving and sanctifying truth cannot be shut up in his heart.

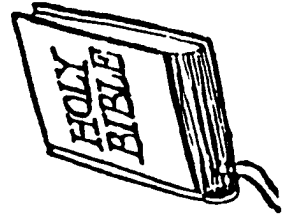
--The Desire of Ages, p. 141.

The enemy of truth and righteousness ever stands ready to hinder the worker of God, and one of his principal weapons is the excuse. "I am not qualified." Just so long as he can bind the child of God by the cords of procrastination or excuse, his purpose to thwart God's plans will be met. Let all be on guard, and through prayer and consecration break the fetters of hesitancy and doubt. God is counting on His children. Dare any disappoint Him? "God will not complete His work without human agencies."

--Christian Service, p. 9.

A sense of our unworthiness to be a colaborer with God in the plan of salvation may almost overwhelm us, and our first reaction to the call to service may be like that of the prophet Isaiah, who exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isa. 6:5). It is true that Isaiah was called to do a very great and difficult work, in comparison to which the call to laymen to engage in house-to-house personal Bible evangelism may seem small; but the call is from the same source, and the response must be made in the same way. It was when Isaiah's lips were touched with a living coal from off the altar that he had the courage to say, "Here am I; send me."

--Training Light Bearers, p. 34.



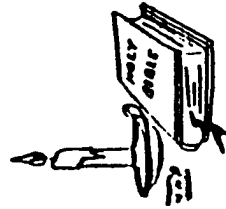
THE SECOND GRADUATION EXERCISE OF BIBLE INSTRUCTORS

at

The Berean S.D.A. Church
601 West Colfax Avenue, South Bend, IN 46601

August 10, 1991

3:00 p.m.



Special Guest:
Elder R. C. Brown, Sr.
President, Lake Region Conference of S.D.A.

PROGRAM

1991

GRADUATES

Processional Platform Personnel/Graduates
Prayer Robert Cole
(Class Pastor)
Welcome and Remarks C. A. Dunbar
(Instructor)
Offering C. Crenshaw
(Class Treasurer)
Special Music Robert Cole
Challenge R. C. Brown, Sr.
President's Response James McClain
(Class President)

PRESENTATION OF CERTIFICATES

R. C. Brown, Sr.
C. A. Dunbar
V. Davis
J. Abrahams

Closing Song "So Send I You" Class of 91
Closing Prayer Celestine Harper
(Class Secretary)

Recessional Platform Personnel/Graduates

"To everyone who offers himself to the Lord for service. withholding nothing. is given power for the attainment of measureless results." T7, p. 30.

xApril Adair
Robert Cole
Sophia Cole
Ellen Collins
xSheila Combs
C. Crenshaw
Vasmi Davis
Irma Edwards
Beatrice Hampton
Celestine Harper
Barbara Lawson

xGRADUATING WITH HIGH HONORS

CLASS SPONSORS
Pastor J. Abrahams
Pastor V. Davis
Pastor R. Shelton

VALEDICTORIANS
Gloria O'Keke
Jane Shields

CLASS OFFICERS

James McClain, President
C. Crenshaw, Treasurer
Robert Cole, Pastor
Celestine Harper, Secretary

CLASS INSTRUCTORS

C. A. Dunbar, Instructor
Mable Dunbar, Assistant Instructor

xVerliss Love
James McClain
Myrna McClain
Barbara Mills
xGloria O'Keke
xJane Shields
H. Washington
Leon Watson
Sadie Watson
Y. B. Williams

"There is no limit to the usefulness of one who putting self aside makes room for the working of the Holy Spirit upon his heart and lives a life wholly consecrated to God." B T, p. 19. "So mightily can God work when men give themselves up to the control of the Holy Spirit." BT p. 20.

BIBLE INSTRUCTOR'S PROFILE OF INTEREST

INTEREST NAME _____

ADDRESS _____

CITY/STATE _____ ZIP _____

TELEPHONE _____

BIBLE INSTRUCTOR _____

TIME OF STUDY_____

STUDY TITLE _____

LESSON	DATE	COMMENTS
--------	------	----------

Blank lined paper for writing.

PASTOR'S PROFILE OF
BIBLE INSTRUCTOR

Instructor _____

Address _____

Telephone: (Home) _____ (Work) _____ Other _____

Hours Working: () Between 9:00 a.m. and 1:00 p.m.
() Between 12:00 noon and 6:00 p.m.
() Between 5:00 p.m. and 9:00 p.m.
() Other _____

Working: _____

Assistant _____

Address _____

NAME OF STUDENT _____

NAME OF STUDIES _____

PROJECTED DATE OF BAPTISM _____

NAME OF STUDENT _____

NAME OF STUDIES _____

PROJECTED DATE OF BAPTISM _____

NAME OF STUDENT _____

NAME OF STUDIES _____

PROJECTED DATE OF BAPTISM _____

NAME OF STUDENT _____

NAME OF STUDIES _____

PROJECTED DATE OF BAPTISM _____

PRE-MEETING PREPARATION

1. Pray for power and guidance.
2. Review section H. pp 58-67 on "Gaining Decisions".
3. Be sure you are dressed neatly and consistent with your profession.

AT THE MEETING

1. Come early and welcome everyone
2. See that the speaker has room-temperature water to drink or a mixture of slightly warm water, lemon and honey.
3. Befriend visitors and get their names and addresses.
4. Sit or stand at strategic places so that you can see and observe the Holy Spirit working on the interest.
5. Cues: The person is ready to respond if:
 - a. They are rapt attention.
 - b. They are at their seat's edge.
 - c. They are ready themselves for action by putting things aside or getting pencil and paper ready, etc.

N.B. If the person is ready to respond but is hesitating, go and give a physical or verbal assistance or encouragement.

The Person is struggling if:

- a. They tend to evade eye contact with the speaker.
 - b. Restless and fidgety.
 - c. Watery-eyed/tends to look around or down.
6. Signals to the speaker: (Observe by the body)
 - a. Beckoning hand - make the call for decision
 - b. Hand in stop position - no interest
 - c. Both hands (Not arms) interlocked - person is struggling.

AROUND THE ALTER

1. Accompany them down to the alter and get name and address and telephone number.
2. Strengthen by nodding and smiling in agreement or quietly saying "you'll be happy", "you are on your way to victory", "God is pleased with you" "jesus is proud of You", "God is able", etc.
3. Chaperon them and guide them to the pastor/speaker or 1st elder. KEEP THEM TOGETHER.
4. If they are unavailable, lead them into a deeper experience with Christ by going through the ABC of Salvation.

A = Acknowledge that all have sinned
Rom. 2:23; Acts 3:19

B = Believe on the Lord Jesus Christ
Mark 16:16

C = Come to Him or claim His promised for
cleansing and power
Acts 4:12; 2:38

A = Accept Christ as your personal Savior
Acts 4:12

B = Believe in Him and His Word
Mark 16:16

C = Come to Him by prayer and acceptance of
Bible Study John 14:15; John 1:12
Confess Rom. 10:9

5. Call them within 4 - 8 hours

GOD IS WILLING

GOD IS ABLE

GOD IS AVAILABLE

BIBLE STUDIES FOR NEW BELIEVERS

Notations:

1. This is to complete the Bible studies with the Spiritual Guardian.
2. The pages referred to are taken from "Bible Readings for the Home" paperback.

<u>Date</u>	<u>Pages</u>	<u>Title</u>
1st Week	24	How to Understand the Bible
2nd week	66-70	Christ in Way of Life
3rd week	85-91	Conversion, or the New Birth Christian Baptism
4th week	103-108	Righteousness and Life Consecration
5th week	154	Suffering of Christ
6th week	165-170	The Holy Spirit and His Work Fruit of the Spirit
7th week	185	Prophecy, Why Given
8th week	320	Object of Christ's Coming
9th week	366	The Moral and Ceremonial Laws
10th week	398	Reasons for Sabbathkeeping
11th week	483	Origin, History, and Destiny of Satan
12th week	605	The Gift of Giving
13th week	655	Backsliding
14th week	537-545	Overcoming Comfort in Affliction
15th week	474	Perfection of Character

BIBLE STUDIES FOR SPIRITUAL GUARDIAN

1st week	28	Power in the Word of God
2nd week	46	The Fall and Redemption of Man
3rd week	81	Confession and Forgiveness
4th week	98	Justification by Faith
5th week	125	The Obedience of Faith
6th week	171-177	Gifts of the Spirit
7th week	193-197	The Kingdoms of Grace and Glory
8th week	329	The Millennium
9th week	373	The Two Covenants
10th week	402	Manner of Observing the Sabbath
11th week	513	Spiritualism
12th week	624-630	Order and Organization
13th week	637	Pride, Selfishness and Covetousness
14th week	534	Trials and Their Object
15th week	699-708	Good Health and Temperance

THE FOLLOWING BIBLE STUDIES
ARE INSERTED AS EXAMPLES.

THEY WERE MADE UP BY STUDENTS
WHO COMPLETED THIS COURSE.

THE COMPOSERS DO NOT EXCEPT
LIABILTY FOR ANY DIRECT OR
INFERED REFERENCES.

APPENDIX D

TWO SAMPLE BIBLE STUDIES

"CHILDREN SHOULD ALSO BE TAUGHT OF THE LORD"

A Bible Study

presented to

PASTOR C.A. Dunbar

In partial fulfillment

of the Bible Instructors's Course

Mrs. Betty Austin

May 13, 1989

Berean Seventh-Day Adventist Church

"CHILDREN SHOULD ALSO BE TAUGHT OF THE LORD"

Bible Instructor	Betty Austin
Assistant Instructor (Partner)	Sandra Johnson
Student	Mrs. Butterworth

Forward: This is about the 5th Bible study with Mrs. Butterworth. She called me and asked to study something concerning children and religion. (She just wanted to know what the Bible says about children because her children seem to be getting out of control). She wants her children to learn about God also, but her family and friends have been telling her it is not good to get young children involved with religion at such an early age because it would only confuse their little minds.

Bible Instructor and Assistant go up the steps and knock on the door.

Mrs. Butterworth: (opens door) Good evening ladies. Come right on in.

Instructor: Good evening Mrs. Butterworth. How are you this evening?

Interruption: Before Mrs. Butterworth can answer the twins (Children) Sam & Sue comes in "Hi, Mrs. Austin, Hi, Mrs. Johnson."

Instructor: Hello Sam & Sue. You children are really looking special today. Did you have a special day at school? You are so dressed up.

Sue: Yes, we had a party at school and it was lots of fun.

Sam: Yea. real fun.

Instructor: Well, I'm glad both of you had a happy day. I brought two books with me for you to read this evening while we are studying with mother, and if you both will read quietly until we are finished, I promise to let you keep them. Agreed?

Sam & Sue: Agreed. We love to read story books. Thank you.

Sue: We'll go to the other room and start right now. (children leave the room)

Instructor: Now Mrs. Butterworth, as I was saying, how are you this evening.

Mrs. Butterworth: O' Mrs. Austin I am doing alright, but it has been a rough week. I really don't know what to do with my children. They are getting out of hand and that's why I called and wanted to study something on children and religion and raising my children.

Introduction:

Instructor: You have the right thing in mind Mrs. Butterworth. I was happy to know that you are concerned about your children's religious instruction which is a part of the raising of children. The Bible tells us that the word of God is a lamp unto our feet and a light unto our path. So we are going to see what light the Bible sheds on this subject.

We are going to study 3 areas this evening.

1. God-Children Relationship
2. Parent-Children Relationship
3. The results of teaching and training children to respect and honor God and Parents.

These things work hand in hand together. Before we go into our study let us have a word of prayer. Mrs. Johnson would you say a prayer for us please?

Mrs. Johnson: Our Father, we thank Thee for the blessings of this day. Now, we ask for the Holy Spirit to open up our understanding. Let Christ be seen, be known, be heard, and His presence felt in this study this evening, in Jesus's name we pray. Amen.

Mrs. Austin:
(Instructor) Mrs. Butterworth before we enter into our main study, I would just like to comment on what you said about the Bible and religion being confusing to a child. Let's open our Bible to 2 Timothy 3:15. Mrs. Johnson would you read 2 Timothy 3:15 and Mrs. Butterworth give us the answer Please.

Mrs. Johnson: 2 Timothy 3:15 is read.

Mrs. Butterworth: The scriptures will not confuse a child, but will make him wise unto salvation.

Instructor: Very good Mrs. Butterworth, you have answered correctly. The scriptures will make him wise. Now we are going to begin with our main study. The area we are going to study first is God-Children Relationship.

GOD-CHILDREN RELATIONSHIP

Instructor: Why is it important to teach our children about God? Psalm 127:3. Mrs. Butterworth will you read Psalm 127:3 and Mrs. Johnson give us the answer please.

Mrs. Butterworth: Psalm 127:3 is read.

Mrs. Johnson: We see that children are a heritage of the Lord.

Instructor: How often should we teach our children about God? Deuteronomy 11:19. (Deuteronomy 6:7). Mrs. Johnson will you read Deuteronomy 11:19 and Mrs. Butterworth give us the answer please.

Mrs. Johnson: Deuteronomy 11:19 is read.

Butterworth: The Bible tells us that we should teach our children about God at every opportunity; morning, noon and night.

Instructor: What did Jesus say children should be encouraged to do? Mark 10:14. (Matt. 19:14). Mrs. Johnson please read Mark 10:14 and Mrs. Butterworth will You give the answer.

Johnson: Mark 10:14 is read.

Butterworth: Jesus said, let the little children come unto Him.

Instructor: What did Jesus do to show the children that he loved them? Mark 10:16. Mrs. Butterworth will you please read Mark 10:16 and Mrs. Johnson give us the answer please.

Butterworth: Mark 10:16 is read.

Johnson: He took them in His arms and blessed them.

Interruption; Sam and Sue run in screaming and hollering. Mother takes them out of the room to quiet them, and I say "tell them to remember our agreement, about reading quietly during the study. (Mrs. Johnson and I pray quietly that the children will settle down quickly. Mother returns quickly).

Interruption Cont'd:

Butterworth: Mrs. Austin should I spank my children?

Mrs. Austin: Hold that question and we will come to it a little further in the study this evening.

Instructor: What does Jesus say about a person who mistreats a little child? Matthew 18:6. Mrs. Johnson will read Matthew 18:6 and Mrs. Butterworth give us the answer please.

Butterworth: Matthew 18:6 is read.

Butterworth: We see that it is better for a person to have a millstone hung around his neck and drowned into the depths of the sea than to offend a little child.

Instructor: What is the most important thing we should teach our children about God? Matthew 22:37. Mrs. Butterworth read Matthew 22:37 and give us the answer also Please.

Butterworth: Matthew 22:37 is read.

The most important thing is to teach them to love the Lord with all their heart and soul and mind.

Instructor: Your answers have been very good Mrs. Butterworth, I see that you understand what is being studied. Now we are going to study about Parent-Children Relationship.

PARENT-CHILDREN RELATIONSHIP

Instructor: What is the first thing we should teach our children in relationship to parents? 1st half of Exodus 20:12. Mrs. Butterworth will you read 1st half of Exodus 20:12 and Mrs. Johnson give us the answer please.

- Butterworth: 1st half of Exodus 20:12 is read.
- Johnson: We should teach our children to honor (respect) their parents.
- Instructor: What does the Bible teach about children obeying their parents? Ephesians 6:1. (Colossians 3:20). Mrs. Johnson will you read Ephesians 6:1 and Mrs. Butterworth will you give us the answer.
- Johnson: Ephesians 6:1 is read.
- Butterworth: It is right for children to obey parents.
- Instructor: How does God feel when children are obedient? Last half of Colossians 3:20. Mrs. Butterworth will you read the last half of Colossians 3:20 and Mrs. Johnson give us the answer.
- Butterworth: Last half of Colossians 3:20 is read.
- Mrs. Johnson: It is pleasing to the Lord when children are obedient.
- Instructor: What does the Bible teach about correcting a child? Proverbs 23:13,14. Mrs. Johnson will you read Proverbs 23:13,14 and Mrs. Butterworth give us the answer please.
- Johnson: Proverbs 23:13,14 is read.
- Butterworth: Do not withhold correcting your child. If you beat him it will not kill him, but shall deliver his soul from hell.
- Instructor: What will happen if you do not correct your child? Proverbs 29:15. Mrs. Butterworth will you read Proverbs 29:15 and Mrs. Johnson give us the answer please.
- Butterworth: Proverbs 29:15 is read.
- Butterworth: A child left to himself brings his mother to shame.

Instructor: Does a parent demonstrate more love for a child when he spares whipping him? Proverbs 13:24. Mrs. Johnson read Proverbs 13:24 for us and give us the answer also.

Johnson: Proverbs 13:24 is read.

The Bible says he that spareth the rod hateth his child, but you love him if you chasteneth him often.

Instructor: The answers have been very good tonight and I am encouraged. Our last area of study for tonight is - The Results of Teaching Children to Respect and honor God and Parents.

RESULTS OF TEACHING & TRAINING CHILDREN TO
RESPECT = HONOR GOD AND PARENTS.

INSTRUCTOR: What did God design for a child to bring into the parents home? Luke 1:14. Mrs. Johnson read Luke 1:14 for us and Mrs. Butterworth give us the answer please.

Johnson: Luke 1:14 is read.

Butterworth: They should bring joy and gladness into their parents home.

Instructor: What does God promise the children who are obedient? Psalm 91:16. (Proverbs 3:2 and last half of Exodus 20:12). Mrs. Butterworth read Psalm 91:16 please and Mrs. Johnson you give us the answer.

Butterworth: Psalm 91:16 is read.

Johnson: He promises that he would satisfy them with long life.

Instructor: What are the results of training while still a child? Proverbs 22:6. Mrs. Johnson read Proverbs 22:6 for us and Mrs. Butterworth give us the answer.

Johnson: Proverbs 22:6 is read.

Butterworth: When he is old he will not depart from his training.

Instructor: How will a mother be blessed as a result of good training? 1st half of Proverbs 31:28. Mrs. Butterworth read 1st half or Proverbs 31:28 and Mrs. Johnson give us the answer.

Butterworth: 1st half of Proverbs 31:28 is read.

Johnson: They will arise and call her blessed.

Instructor: What is another reward of instructing your children according to the word of God? Proverbs-29:17. Mrs. Johnson read Proverbs 29:17 for us please and Mrs. Butterworth give us the answer.

Johnson: Proverbs 29:17 is read.

Butterworth: He shall give you rest, and happiness unto your soul.

Instructor: What is the ultimate reward the parents and the children will receive as a result of godly training? 2 Timothy 4:8. Mrs. Butterworth will you read 2 Timothy 4:8 and Mrs. Johnson give us the answer please.

Butterworth: 2 Timothy 4:8 is read.

Johnson: They will receive a crown of righteousness, not only you and your children, but to all who love His Second Coming.

CONCLUSION

Instructor: In conclusion Mrs. Butterworth, this evening we have learned that God loves and cares about children. We learned that God has outlined the way parents should teach

and train their children through love, and we learned about the happiness that comes as a result of teaching and training our children to honor God and parents according to the word of God.

Mrs. Butterworth, in light of what we have studied and learned this evening, there is one last text I would like for all of us to read and that we would commit us and our children unto the Lord. Let us all read this text together. Hebrews 2:13.

All Together: Hebrews 2:13 is read.

Hebrews 2:13. And again, I will put my trust in Him. And again, Behold I and the children which God hath given me.

Instructor: Mrs. Butterworth is that your decision to teach your children about God and his ways?

Butterworth: Yes, after this study I believe that it will make life happier for everyone and I will, with the help of the Lord, begin now to teach my children about God and His ways no matter what others say.

Instructor: God is always present to help you and we will be praying for you. We will now close with prayer. Mrs. Butterworth would you and Mrs. Johnson like to say a sentence prayer and I will close.

Butterworth/
Johnson: Yes

Butterworth: Our Father, I thank you that I have been able to learn how, what and when to teach my children and I will do what the Bible says while trusting in you. Amen.

Johnson: Father, in the name of Jesus again, we thank you for those things we have learned tonight, and as result may we and our children continue to be blessed. Amen.

Instructor: Father in heaven, our hearts have been made glad tonight. We thank you so much

for your word which continues to be a lamp unto our feet and a light unto our path. Lord, from this day forward, may we and our children so live that when you come again you will see that beautiful flock that you have given each of us and you will be able to say to us "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

So until we meet again next week when we will study the subject "The True and the Counterfeit" keep us and guide us in Jesus' name we pray. Amen.

Instructor/
Johnson: Goodnight, see you next week.

Butterworth: Goodnight, and I'll be looking forward for next week.

Mrs. Johnson and I leave thanking God for His presence tonight.

" The Greatest Gift of All - LOVE "

A Bible Study

presented to

Pastor C. A. Dunbar

In partial fulfillment

of the Bible Instructor's Course

December 22, 1985

SUBJECT: LOVE
 TITLE: THE GREATEST GIFT OF ALL- LOVE

1. Arrest the attention by making a starting statement about love.
2. Create interest by comparing love with Lust.
 i.e. Love is patient, Lust is impatient
 Love is based on principle, lust is based on feeling.
 Love sees and gives, lust sees and takes.
 Love is sacrificial and redemptive, lust is selfish and deadening.
 Love builds you up, lust pulls you down.
3. Establish need by stating what people need to know.
 A. That love changes lives.
 B. That it provides drive.
 C. The experience of love.
4. Provide solution in the body of the study.
5. Visualize the benefits by stating what their life should be like in the light of loving.
6. Conclusion
 - appeal to them to act on what they have learnt.
 - a. ask do they understand the study
 - b. what do they appreciate about the study.
 - c. ask whether or not they want this type of love, and is it their intention to practice it.
 - d. ask them to show their intention by joining me in Prayer.

" THE GREATEST GIFT OF ALL - LOVE "

Foreword: My partner Deon Spencer and I have been studying with Mr. Milton Richardson for several months and have built up a very friendly relationship. This study is in response to his special request.

Entrance: We walk in an upright and business-like manner up to the door. We knock and take one step back. The door opens.....

Mr. Richardson: Good evening Mrs. Trott and Mr. Spencer. What are you doing here tonight? I was expecting you tomorrow night.

Instructor: Well Mr. Richardson, today is Wednesday and we do see you every other week. And it is the second week in the month.

Mr. Richardson: Oh, I am sorry. Won't you come right in. I don't know what I was thinking.

Bro. Deon; How was your day? I hope it was pleasant.

Mr. Richardson: Quite pleasant thank you.

Instructor: By the way Mr. Richardson, how is your grandmother? Is she doing much better these days?

Mr. Richardson: Just very well thank you. Prayer truly works.

Instructor: Okay, since we all believe that prayer truly works. Lets bow our heads as Bro. Deon leads us in prayer, asking God for His understanding of His Holy Word.

Bro. Deon: (Prayer is offered.)

ARREST THE ATTENTION:

Sis. Kathy Everyone craves for it, but few get it. Everyone talks about it but few practice it.
 What am I talking about? I am talking about that four letter word called LOVE.

CREATE INTEREST:

Instructor: Today we're studying not lust, but love.
 Love is patient, Lust is impatient.
 Love is based on principle, Lust is based on feelings.
 Love sees and gives, Lust sees and takes.
 Love is sacrificial and redemptive, Lust is selfish and deadening.
 Love builds you up, lust pulls you down.

ESTABLISH NEED:

Instructor: Mr. Richardson, people talk about love, is it that important? What can we expect from loving one another? People need to know about this love because it changes our lives, it gives us a drive to go on no matter what. I believe that God has chosen us to share this study with you to help you to experience the greatest gift, love.

Bro. Deon: Lets open the word of God as we look at the importance of love.

Ring-g-g-g-g-g-g-g-g (Phone Rings)

Instructor: Oh that sounds like your phone ringing. You may want to go and answer it, just letting them know you're having a study. We'll wait.

(Mr. Richardson returns)

PROVIDE SOLUTION:

Instructor: As Bro. Deon was saying lets open the Word of God as we look at the

importance of loving one another.

The Importance of Loving One Another

Instructor: So lets ask the question -- Can a person know God without loving? The answer to that is found in 1 John 4:8 We are going to ask Mr. Richardson to read it, and Bro. Deon to give the answer.

(Mr. Richardson reads verse.)

Bro. Deon: The answer then is we cannot know God without loving.

Instructor: Should we walk in love because of God? Bro. Deon would you read Eph.5:2 for us please, and give the answer?

(Bro. Deon reads the verse)

Bro. Deon: Based on this verse we definitely should walk in love.

Instructor: With that understanding, what is the identifying mark of a true disciple or believer in Christ? The answer is found in St. John 13:35. Shall we all read it together. Mr. Richardson would you give the answer?

(Verse read)

Mr. Richardson: You mean to tell me that love is so important that God says its the identifying mark?

Instructor: Remember our slogan, If the Bible says it we believe it, and that settles it.

Mr. Richardson: Boy, this is interesting.

Instructor: Thats not all. Lets see what the Bible says about love in comparison to the gifts of knowledge, faith and understanding.

Bro. Deon: To find out Mr. Richardson would you please read I Cor.13:1 - 3 and our

instructor will answer.

(Mr. Richardson reads)

Instructor: With having all those gifts it does not profit us anything unless we have love. Its that important.

Now lets look at different classes of people that should come in the scope of our love.

We'll read the text and Bro. Deon and you can alternate giving the answers.

Instructor: 1 John 4:21

(Text is read)

Bro. Deon: We should love our brothers

Instructor: Lev. 19:34

(Text is read)

Mr. Richardson: We should love strangers.

Instructor: Matt.5:43-44

(Text is read)

Bro. Deon: We should love our enemies.

Instructor: 1 John 4:7

(Text is read)

Mr. Richardson: We should love one another. Boy this really is something. But how could you love strangers and enemies. Enemies do you no good, and strangers you don't even know them.

Instructor: That important question brings us to our next section that deals with

How To Love One Another

Instructor: One of the most important question we should start with at this point is Who should be our example in loving one another and how did He demonstrate it? The answer is found in St.

John 15:12-13. Bro. Deon would you please read it, and give the answer?

Bro. Deon: (Text is read)
Christ is our example, and He demonstrated it by dieing for us.

Instructor: Many times people make mistakes, and they hurt each other. How does love demonstrate itself?
The answer to this most relevant question is found in 1 Peter 4:8. Mr. Richardson would you read it and I'll give the answer.

(Mr. Richardson reads text)

Instructor: So we see from the passage that true love covers a multitude of sins.

Mr. Richardson: You mean to tell me no matter what type of sin? Even if someone talks about me, steals from me?

Instructor: No, I am not telling you, the Bible is saying it. Further more lets look at Proverbs 17:17.

Now lets read it together.

(Text is read)

Instructor: So Mr. Richardson we should love at all times, whether a person does us good or not.

Instructor: Should our love be expressed verbally only? Or can a person love without expressing it in helpful ways?

We'll find the answer in 1 John 3:17,18. Bro. Deon would you read it please, and give the answer.

(Text is read)

Bro. Deon: Love moves us to be helpful to those in need. And we should not just love in word but in deed.

Instructor: Can a Christian love the world, and love God the same time? Lets turn one

page to the left and look at Chapter 2 and verse 15.

Mr Richardson: Can I read that?

Instructor: Yes, surely you can read it, and give the answer.

(Mr. Richardson reads text)

Mr. Richardson: The Christians love is incompatible with the love for the world.

Instructor: Very good. I don't think I could have done any better.

Bro. Deon: Sis. Kathy, would love cause us to do wrong to our neighbors?

Instructor: I'll let the Bible answer for us in Romans 13:10.

(Instructor opens and reads Romans 13:10)

Instructor: In this last section we will discover

The Effects of Love and How Love Operates

Instructor: There are times when the unity of a family is threatened by gossip. How does love operate in a case like that? Lets turn to Proverbs 10:12 and 17:9 as Bro. Deon will read and give the answer.

Bro. Deon: (Reads verses) Its obvious that true love promotes peace by not spreading malicious gossip.

Mr. Richardson: Mrs. Trott, earlier in the study you said love builds you up, while lust pulls you down. Could you show me where in the Bible I can find that? I would like to go into it for a few moments.

Bro. Deon: I know where thats found. Its found in 1 Cor.8:1 and it

Instructor: Thanks Bro. Deon for telling him where that is.
But in that we would appreciate this study more if we answer that at the beginning of our next study. Lets wait until then.

Bro. Deon: Thats a wise decision Sis. Kathy. But can we look at some practical situation.

Instructor: Surely, here is one. Here's a young man that is trying to be friendly. His friend misinterprets his intentions, and ends up hurting him.

Mr. Richardson 1 John 4:18 would tell us what love will do to the one who has become fearful.
Would you read it, and Bro. Deon give the answer.

(Mr. Richardson reads verse)

Bro. Deon: True love would remove the fear that would hinder the relationship.

Instructor: In fact gentlemen, Romans 8:35-37 suggests that love would not let anything separate us from Christ.

First Cor.13:4-7 gives us a comprehensive picture of how love operates. Can we read it together and we can each give two ways on how love operates after reading it.

(Everyone reads text)

Bro. Deon: Love suffereth long. Love does not behave itself unseemly.

Mr. Richardson: Love is not jealous. Love does not seek its own.

Instructor: Love bears, believes, hopes and endures all things. Love does not rejoice in wrong.

Instructor: Through this we have learnt -

1. just how important love is
2. How to demonstrate that love
3. The effects of love and how it operates.

It's no wonder Paul says in 1 Cor.13:13

" And now abideth faith, hope, charity (love), these three; but the greatest of these is charity (or love). "

Instructor: Mr. Richardson do you think a person in common sense would want to have this, the greatest gift, LOVE ?

Mr. Richardson: I would sure think so.

Instructor: Notice Chapter 14:1 says follow after charity or love. If its your wish to practice all that we have learnt about love tonight, why not bow your head with us as Bro. Deon prays asking God to give us the power to practice it.

(Everyone bows their head in acceptance and commitment.)

Bro. Deon: Dear God, we thank you for all that we've learnt tonight on love, the greatest gift of all. Now we ask that you would give us the power to practice it, each day of our lives. Thank you Lord for answering. Amen.

Instructor: Mr. Richardson thank you for permitting us to share this time with you. Remember in two weeks we would answer your question, and at that time we will continue our regular studies.

Bro. Deon: In that study we'll be looking at the challenging topic of death. What happens when a man dies, does he go to heaven or hell?

Instructor: (Uh UH m m m m m m) We'll get into that in two weeks time. We are proud of your decision.

(We stand and shake hands)

Instructor &
Bro. Deon: Good evening!

Mr. Richardson: Good bye, and thanks.

(We leave promptly, thanking God for the privilege of
being used by Him.)

APPENDIX E

EVALUATION OF INSTRUCTOR AND
TEACHING MATERIALS

PASTOR'S EVALUATION OF BIBLE INSTRUCTORS

I. RESPOND TO THE FOLLOWING ACCORDING TO YOUR ESTIMATION:

	<u>Strongly</u> <u>Disagree</u>		<u>Disagree</u>			<u>Agree</u>			<u>Strongly</u> <u>Agree</u>	
	1	2	3	4	5	6	7	8	9	10

Relative to the Bible Instructor's
within your church:

- a. They have a better sense of
ministry. 1 2 3 4 5 6 7 8 9 10
- b. They are more focused than pre-
viously. 1 2 3 4 5 6 7 8 9 10

Based on your observation:

- a. The Bible Instructors have
a stronger and more positive
influence. 1 2 3 4 5 6 7 8 9 10
- b. That influence is felt most
areas of the church's life. 1 2 3 4 5 6 7 8 9 10
- c. The presence of the Bible
Instructors have given greater
impetus to the missionary
outreach of the church. 1 2 3 4 5 6 7 8 9 10

II. CHECK THE RESPONSE THAT REFLECTS YOUR OVERALL IMPRESSION:

- a. After having completed the course, you have found the Bible Instructors
in your church to be:
_____ Non-motivated _____ Motivated _____ Very Motivated
- b. On having interacted with them on a continuing basis, you have found that their knowledge of the
the scope of their ministry to be:
_____ Not Knowledgeable _____ Knowledgeable _____ Very Knowledgeable
- c. Relative to the need, you would consider the Bible Instructors in your church to be:
_____ Not Necessary _____ Necessary _____ Very Necessary

d. The Bible Instructor's in your church need:

_____ Much Supervision _____ Minimal Supervision _____ No Supervision

Page 2./Pastor's Evaluation of BI's impact

III. EXPRESS YOURSELF AS IT PERTAINS TO THE NEED OF BIBLE INSTRUCTORS WITHIN THE LOCAL CHURCH. _____

IV. How many individuals from your church completed the Bible Instructor's Course? _____

V. MAKE ANY ADDITIONAL COMMENTS THAT YOU MIGHT THINK MIGHT BE PERTINENT TO THE PRESENCE AND MINISTRY OF THE BIBLE INSTRUCTORS SERVING IN YOUR CHURCH. _____

VI. BASED ON YOU EVALUATION, SHARE YOUR THOUGHTS ON HOW TO BETTER EQUIP FUTURE BIBLE INSTRUCTORS.(Use over-leaf if necessary) _____

EVALUATION "A"

INSTRUCTOR AND TEACHING MATERIALS

Please respond to the following items by marking the scale from 1-10.

		<u>LOW</u>	<u>MID</u>	<u>HIGH</u>
1.	The Instructor was well prepared.	1 2 3	4 5 6 7	8 9 10
2.	The material was presented clearly and in a helpful manner.	1 2 3	4 5 6 7	8 9 10
3.	Adequate time was given to present material in the Bible Instructor's Course.	1 2 3	4 5 6 7	8 9 10
4.	The seminar on Spiritual Gifts was enlightening and helpful.	1 2 3	4 5 6 7	8 9 10
5.	The Bible Instructor's Manual gave you an adequate understanding of how to give Bible studies.	1 2 3	4 5 6 7	8 9 10
6.	The tests and assignments helped me to review content covered and stimulated my thinking.	1 2 3	4 5 6 7	8 9 10
7.	I feel sufficiently prepared to give Bible studies.	1 2 3	4 5 6 7	8 9 10
8.	Through my knowledge of Spiritual Gifts and how to give Bible studies I have a greater awareness of the area in which God wants me to minister in the church.	1 2 3	4 5 6 7	8 9 10

Please share your opinion:

- How could the instructor have been more effective?
- Please indicate anything which you feel will be helpful for teaching future classes. (Use reverse side if necessary)

BIBLE INSTRUCTOR'S COURSE
EVALUATION "B"

Circle the phrase that reflects your response.

1. Course Length:

The course was: Too long Too short Just right

2. Meeting times:

The meeting times
were: Convenient Somewhat Convenient Inconvenient

Please rate categories 1-10 by marking the most appropriate responses to the right of each category.

3. Information and Opportunity Needed to discover Spiritual Gifts and Prepare for tests:

Inadequate

Adequate

1.The information shared was: 1 2 3 4 5 6 7 8 9 10

2.The opportunity given was: 1 2 3 4 5 6 7 8 9 10

4. The Grading System

Fair

Unfair

was: 1 2 3 4 5 6 7 8 9 10

5. Need for Specific Sections of Spiritual Gifts Seminar and the Bible Instructor's Course:

Not Needed

Needed

Spiritual Gifts Seminar:

1.Sound historical and biblical perspective of spiritual gifts. 1 2 3 4 5 6 7 8 9 10

2.Use of Abbreviated Houst Chart. 1 2 3 4 5 6 7 8 9 10

3.Use of the four step method of discovering one's spiritual gifts and area of ministry. 1 2 3 4 5 6 7 8 9 10

PAGE 2
Evaluation

Bible Instructor's Course

	<u>Not Needed</u>					<u>Needed</u>				
<u>Introduction:</u>										
1.The Importance and Need	1	2	3	4	5	6	7	8	9	10
2.The Origin of Bible Reading	1	2	3	4	5	6	7	8	9	10
3.The Advantages of Bible Study	1	2	3	4	5	6	7	8	9	10
4.Promises to the B.I.	1	2	3	4	5	6	7	8	9	10

The Bible Instructor:

1.Qualifications	1	2	3	4	5	6	7	8	9	10
2.Mental Attitude	1	2	3	4	5	6	7	8	9	10
3.Dress	1	2	3	4	5	6	7	8	9	10
4.Habits	1	2	3	4	5	6	7	8	9	10
5.Etiquette	1	2	3	4	5	6	7	8	9	10

The Bible Instructor's Tools:

1.Primary	1	2	3	4	5	6	7	8	9	10
2.Secondary	1	2	3	4	5	6	7	8	9	10

The Book:

1.How Written	1	2	3	4	5	6	7	8	9	10
2.Types of Bibles	1	2	3	4	5	6	7	8	9	10
3.Types of Versions	1	2	3	4	5	6	7	8	9	10
4.Principles of Interpretation	1	2	3	4	5	6	7	8	9	10

The Candidate:

1.Background and Occupation	1	2	3	4	5	6	7	8	9	10
2.Nature and Goals	1	2	3	4	5	6	7	8	9	10

Methods of Study:

1.Historical and Topical	1	2	3	4	5	6	7	8	9	10
2.Biographical, Methodical	1	2	3	4	5	6	7	8	9	10
3.Exegetical or Expository	1	2	3	4	5	6	7	8	9	10
4.Preparation of the Study	1	2	3	4	5	6	7	8	9	10

The Bible Study:

1.Meeting the People	1	2	3	4	5	6	7	8	9	10
2.Length and Sequence	1	2	3	4	5	6	7	8	9	10
3.Its Components	1	2	3	4	5	6	7	8	9	10
4.Pitfalls	1	2	3	4	5	6	7	8	9	10
5.Communication	1	2	3	4	5	6	7	8	9	10
6.Presentation/Technique	1	2	3	4	5	6	7	8	9	10

Gaining Decisions:

1.Psychology of Decision-Making	1	2	3	4	5	6	7	8	9	10
2.The Appeal	1	2	3	4	5	6	7	8	9	10
3.Opposition, Objections, Excuses	1	2	3	4	5	6	7	8	9	10

PAGE 3
Evaluation

	<u>Not Needed</u>					<u>Needed</u>				
4. Basic Principles of Motivation	1	2	3	4	5	6	7	8	9	10
<u>Follow-up:</u>										
1. At the Baptism	1	2	3	4	5	6	7	8	9	10
2. After the Baptism	1	2	3	4	5	6	7	8	9	10
3. Spiritual Guardians	1	2	3	4	5	6	7	8	9	10
4. Training to Work	1	2	3	4	5	6	7	8	9	10
6. On a scale of 1-10 indicate the extent to which the course contributed directly to your knowledge acquired, and skills developed in the area of Bible instructorship; and a sense of urgency to fulfill the S.D.A. Church mission through the ministry of Bible teaching.										
	<u>I Acquir-</u> <u>ed Before</u> <u>the Course</u>					<u>As a</u> <u>Result</u> <u>of the</u> <u>course</u>				
1. Knowledge Acquired	1	2	3	4	5	6	7	8	9	10
2. Skills Developed	1	2	3	4	5	6	7	8	9	10
3. A Sense of Urgency To Fulfill the S.D.A. Mission through Bible teaching.	1	2	3	4	5	6	7	8	9	10
7. On a scale of 1-10 rate your opinion of the value of the following teaching aids to your learning experience, as used in the course.										
I found this aid to be:										
	<u>A Hindrance</u> <u>to Learning</u>					<u>An Excellent</u> <u>Tool</u>				
1. Use of Chalk Board	1	2	3	4	5	6	7	8	9	10
2. Teacher's Choice of Words	1	2	3	4	5	6	7	8	9	10
3. Use of Illustrations	1	2	3	4	5	6	7	8	9	10
4. Teacher's Ability to Teach	1	2	3	4	5	6	7	8	9	10
8. Rate the value of the following according to its helpfulness to trainers of Bible Instructors.										

PAGE 4
Evaluation

	<u>A Hindrance</u> <u>to Learning</u>	<u>an Excel-</u> <u>lent</u> <u>Learning</u> <u>Tool</u>
1. The Spiritual Gifts Seminar being a pre-requisite to the Bible Instructor's Course.	1 2 3 4 5	6 7 8 9 10
2. Those with the appropriate gift cluster to be encouraged to become Bible Instructor.	1 2 3 4 5	6 7 8 9 10
3. The total areas dealt with in the manual.	1 2 3 4 5	6 7 8 9 10
4. Having most of the relevant course material in typed form.	1 2 3 4 5	6 7 8 9 10
5. The cost of the over-all project to individual.	1 2 3 4 5	6 7 8 9 10
6. The cost of the over-all project to the sponsoring organization.	1 2 3 4 5	6 7 8 9 10
7. Conference Certificates of completion given to successful candidates.	1 2 3 4 5	6 7 8 9 10
9. Indicate the extent to which you found the following <u>aspects of the course</u> helpful to your learning, by circling the most appropriate number for each aspect.		

PAGE 5
Evaluation
No. 9 continued

	<u>Not</u> <u>Helpful</u>					<u>Most</u> <u>Helpful</u>				
1. Class Lectures	1	2	3	4	5	6	7	8	9	10
2. Written Test	1	2	3	4	5	6	7	8	9	10
3. The class setting	1	2	3	4	5	6	7	8	9	10
4. Practical illustrations/ Demonstrations	1	2	3	4	5	6	7	8	9	10
5. The use of questionnaires	1	2	3	4	5	6	7	8	9	10
6. Homework/assignments	1	2	3	4	5	6	7	8	9	10

10. Rate how you would recommend that this manual be taught or used to or by other individuals in NAD who are interested in being able to prepare and equip lay persons to become effective Bible instructors by placing an X on the line that best expresses your reaction.

I would:

1. () Recommend without any changes
2. () Recommend with minor changes
3. () Recommend with major changes
4. () Not recommend

Give reasons for your above response.

11. Give any additional response to the course and procedure that you would like to make (turn sheet over if necessary).

Name _____

Date _____

THANK YOU!

OVERVIEW OF PARTICIPANT RESPONSE
BY SECTION
EVALUATION FORM 'A'

Responses to numbers 1-8 of evaluation instrument 'A' appear in the following charts. The top numbers 1-10 indicate varying strengths on the scale. Numbers below the scale indicate the sum of the class's actual responses according to strength. The bottom line indicate the corresponding percentages (%) to each sum.

TR= Total responses
AR= Average responses

TRG= Total responding

STATEMENT NO. 1: The Instructor was well prepared.

	Scale 1-10												
	LOW			MEDIUM				HIGH					
	1	2	3	4	5	6	7	8	9	10	TR	TRG	AR
								2		17	186	19	9
%								10. 5		89. 5			

STATEMENT NO. 2: The material was presented clearly and in a helpful manner.

	Scale 1-10												
	LOW			MEDIUM				HIGH					
	1	2	3	4	5	6	7	8	9	10	TR	TR G	AR
									2	17	188	19	9
%									10. 5	89. 5			

STATEMENT NO. 3: Adequate time was given to present by the instructor for the presentation of the material in the Bible Instructor's Course.

	Scale 1-10												
	LOW			MEDIUM				HIGH					
	1	2	3	4	5	6	7	8	9	10	TR	TRG	AR
					2		2	5	3	7	161	19	8
%					10 .5		10 .5	26 .3	15 .8	36 .8			

STATEMENT NO. 4: The seminar on Spiritual Gifts was enlightening and helpful.

	SCALE 1-10												
	LOW			MEDIUM				HIGH					
	1	2	3	4	5	6	7	8	9	10	TR	TR G	A R
							1		1	11	126	13	9
%							5. 3		5. 3	57. 9			

STATEMENT NO. 5: The Bible Instructor's Manual gave me an adequate understanding of how to give Bible studies.

	Scale 1-10												
	LOW			MEDIUM				HIGH					
	1	2	3	4	5	6	7	8	9	10	TR	TR G	A R
							1	1	1	14	164	17	9
%							5. 3	5. 3	5. 3	73. 7			

STATEMENT NO. 6: The tests and assignments helped me to review the content covered and stimulate my thinking.

	SCALE 1-10												
	LOW			MEDIUM				HIGH					
	1	2	3	4	5	6	7	8	9	10	TR	TR G	A R
							1	3	3	12	178	19	9
%							5. 3	15. 8	15. 8	63. 2			

STATEMENT NO. 7: I feel sufficiently prepared to give Bible studies.

	SCALE 1-10												
	LOW			MEDIUM				HIGH					
	1	2	3	4	5	6	7	8	9	10	TR	TR G	AR
					1	2	8	1	1	6	159	19	8
%					5. 3	10. 5	42. 1	5. 3	5. 3	31. 6			

STATEMENT NO. 8: Through my knowledge of Spiritual Gifts and how to give Bible studies I have a greater awareness of the area in which God wants me to minister in the church.

	SCALE 1-10												
	LOW HIGH					MEDIUM							
	1	2	3	4	5	6	7	8	9	10	TR	TR G	A R
							3	2	1	10	146	16	9
%							15. 8	10. 5	5. 3	52. 6			

PLEASE SHARE YOUR OPINION:

1. How could the instructor have been more effective?
 - a. I don't have any. I felt it was excellent
 - b. It was fine.
 - c. The time element is somewhat pressing.
 - d. Live presentations, i. e. role modeling
 - e. The material and lectures were well presented. Time was permitted for questions and answers. God be the praise!
 - f. An excellent instrument through which God spoke with clarity and to our understanding.
 - g. I think it was very well done.
 - h. I have no suggestions
 - i. That we have more time to do it.
2. Please indicate anything which you feel will be helpful to others who will teach future classes.
 - a. More time.
 - b. Please take a little more time to go through the course.
 - c. When reading test questions, please read question in such a way that your reading does not influence answers one way or another.
 - d. Have students break into groups to practice on each other.
 - e. Greater encouragement for multi-churches seminar.

RESULTS OF THE BIBLE INSTRUCTOR'S COURSE
EVALUATION¹
"B"

1. The Course was: Too long(No response)
Too short.....(11)
Just right.....(10)
2. The meeting times were:
Convenient..... (19)
Somewhat convenient..(2)
Inconvenient.....(No response)

3.- 9. Found on page after next and following.

10. Recommend without any changes..(9)

Reasons:

- A. I have no suggestions to improve on it.
- B. An excellent instrument.
- C. I think it was very well done.
- D. It was excellent.
- E. It was fine.

Recommend with minor changes..(12)

Reasons:

- A. Time was pressing/provide more time.
- B. Holes punched in pages/notebooks required.
- C. Greater advertising.
- D. Role modeling.
- E. Have student break up into small groups and practice more.
- F. Less tests.
- G. Class setting needs to be improved on.
- H. May be better to have it in a classroom.
- I. Questions on tests could be clearer.

¹The above responses are based on what each person wrote on the evaluation form. While spelling was checked, the grammatical structure was left as presented.

- J. Provide more time for study.
- K. Graduation exercises could be closer to completion of course.
- L. Provide time to reflect and digest.
- M. Provide time to get to know each other.
- N. Provide more time to prepare Bible study.
- O. Extend number of class periods.
- P. The course could be a little longer for slow learners.
- Q. Need more time for training.
- R. More time to act out what was learned.
- S. It was an excellent course. It could be a little longer.

Recommend with major changes

.....(No response)

Not recommended.....

.....(No response)

11. Give any additional response to the course
and procedure that you would like to make.....No
response.

OVERVIEW OF PARTICIPANT RESPONSE
BY SECTION
EVALUATION FORM 'B'

Responses to numbers 3-9 of the evaluation instrument appear in the following charts. The top numbers 1-10 indicate varying strengths on the scale. Numbers to the far left identifies actual lines of the evaluation instrument. Numbers below the scale indicate the sum of the class responses according to strength.

TR= Total responses

TRG= Total responding

AR= Average response

Information and opportunity needed to discover
Spiritual Gifts and prepare for tests:

		Scale 1-10												
		Inadequate					Adequate							
Eval- uation No.		1	2	3	4	5	6	7	8	9	10	TR	TR G	A R
3	(1)					1			3	5	12	194	21	9
	(2)					1	1		3	4	12	200	21	9

Grading System

		Scale 1-10												
		Fair					Unfair							
Eval- uation No.		1	2	3	4	5	6	7	8	9	10	TR	TR G	A R
4		16	2			3						35	21	1

**Need for specific sections of Spiritual Gifts Seminar
and the Bible Instructor's Course:**

Spiritual Gifts Seminar

	Scale 1-10												
	Not needed					Needed							
Eval- uation No.	1	2	3	4	5	6	7	8	9	10	TR	TR G	A R
1.							2	2	5	12	195	21	9
2.					3	1	1	1	5	10	181	21	8
3.								2	5	14	201	21	9

The Bible Instructor's Course

Introduction:

	Scale 1-10												
	Not needed					Needed							
Eval- uation No.	1	2	3	4	5	6	7	8	9	10	TR	TR G	A R
1.							1			20	207	21	9
2.							2	4	1	14	195	21	9
3.							1	1		19	205	21	9
4.							1	2	3	15	200	21	9

The Bible Instructor:

	Scale 1-10												
	Not needed					Needed							
Eval- uation No.	1	2	3	4	5	6	7	8	9	10	TR	TR G	A R
1.							1	1	1	18	204	21	9
2.							3			18	201	21	9
3.							1	1		19	205	21	9
4.							2			19	204	21	9
5.							1	1		19	205	21	9

The Bible Instructor's Tools:

	Scale 1-10												
	Not needed					Needed							
Eval- uation No.	1	2	3	4	5	6	7	8	9	10	TR	TR G	A R
1.							1			20	207	21	9
2.							1	2	4	14	199	21	9

The Book:

	Scale 1-10												
	Not needed					Needed							
Eval- uation No.	1	2	3	4	5	6	7	8	9	10	TR	TR G	A R
1.									1	20	209	21	9
2.									5	16	205	21	9
3.								1	3	17	215	21	1 0
4.								1	2	18	206	21	9

The Candidate:

	Scale 1-10												
	Not needed					Needed							
Eval- uation No.	1	2	3	4	5	6	7	8	9	10	TR	TR G	A R
1.							1	3	3	14	198	21	9
2.							1	3	3	14	198	21	9

Methods of Study:

	Scale 1-10												
	Not needed					Needed							
Eval- uation No.	1	2	3	4	5	6	7	8	9	10	TR	TR G	A R
1.									3	18	207	21	9
2.						1	4	4	3	9	183	21	8
3.								3	2	16	202	21	9
4.						2	1		1	17	198	21	9

The Bible Study:

	Scale 1-10												
	Not needed					Needed							
Eval- uation No.	1	2	3	4	5	6	7	8	9	10	TR	TR G	A R
1.									2	19	208	21	9
2.									2	19	208	21	9
3.							1		1	19	206	21	9
4.								1	2	18	206	21	9
5.									3	18	207	21	9
6.									1	20	209	21	9

Gaining Decisions:

	Scale 1-10												
	Not needed					Needed							
Eval- uation No.	1	2	3	4	5	6	7	8	9	10	TR	TR G	A R
1.								1	4	16	204	21	9
2.									1	20	209	21	9
3.								1	2	18	206	21	9
4.									2	19	208	21	9

Follow-up:

	Scale 1-10												
	Not needed					Needed							
Eval- uation No.	1	2	3	4	5	6	7	8	9	10	TR	TR G	A R
1.								1	1	19	207	21	9
2.									2	19	208	21	9
3.								6	3	12	194	21	9
4.						1	4		3	13	191	21	9

6. The extent to which the course contributed directly to your knowledge acquired, skills developed, and a sense of mission.

	Scale 1-10												
	Acquired before the course					Acquired as a result of the course							
Eval-uation No.	1	2	3	4	5	6	7	8	9	10	TR	TR G	A R
1.			1				2	4	8	6	181	21	8
2.			1			1	3	5	4	6	166	20	8
3.	1		1		2		2	2	5	8	169	21	8

7. On a scale of 1-10 rate your opinion of the value of teaching aids.

	Scale 1-10												
	Hindrane to Learning					Excellent Learning tool							
Eval-uation No.	1	2	3	4	5	6	7	8	9	10	TR	TR G	A R
1.								5	4	11	186	21	8
2.							1	3	3	14	198	21	9
3.							2	7	3	9	187	21	8
4.								2	2	17	204	21	9

8. Helpfulness to trainers of Bible Instructors:

	Scale 1-10												
	Hindrane to Learning					Help to Learning							
Eval- uation No.	1	2	3	4	5	6	7	8	9	10	TR	TR G	A R
1.					1			3	3	14	196	21	9
2.					1		1	2	2	15	196	21	9
3.							2	1	4	14	198	21	9
4.								1		20	208	21	9
5.						1			1	19	205	21	9
6.						1			2	17	194	21	9
7.								1	1	19	207	21	9

9. Aspects of the course that was helpful to your learning.

	Scale 1-10												
	Not Helpful					Most Helpful							
Eval- uation No.	1	2	3	4	5	6	7	8	9	10	TR	TR G	A R
1.							1		3	17	204	21	9
2.		1			1	2	2	4	6	5	169	21	8
3.			1	1	3	3	4	3	2	4	150	21	7
4.								3	5	13	199	21	9
5.					1	1	2	3	4	10	185	21	8
6.						1	2	6	2	11	196	21	9

Please give any additional responses relative to the course and the procedure followed.

1. This course was excellent and presented in a very understandable manner.
2. Fracture into the program more on-the-job training.
3. Implement something that will help slow learners.
4. There could have been more practice and practical experiences.

5. Very helpful, informative, and motivating.
6. The course was too short and too much to learn in a very short time.
7. Do Bible Study in sections then permit each person to do the complete Bible Study.
8. The material and lectures were well presented. Time was permitted for question and answers. To God be the glory!
9. Live presentations
10. I appreciate all of it and felt it was an answer to my prayers. Just pray I'll continue to be what God wants me to be and a better witness for him.
11. An excellent instrument through which God has spoken with clarity and to our understanding.

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